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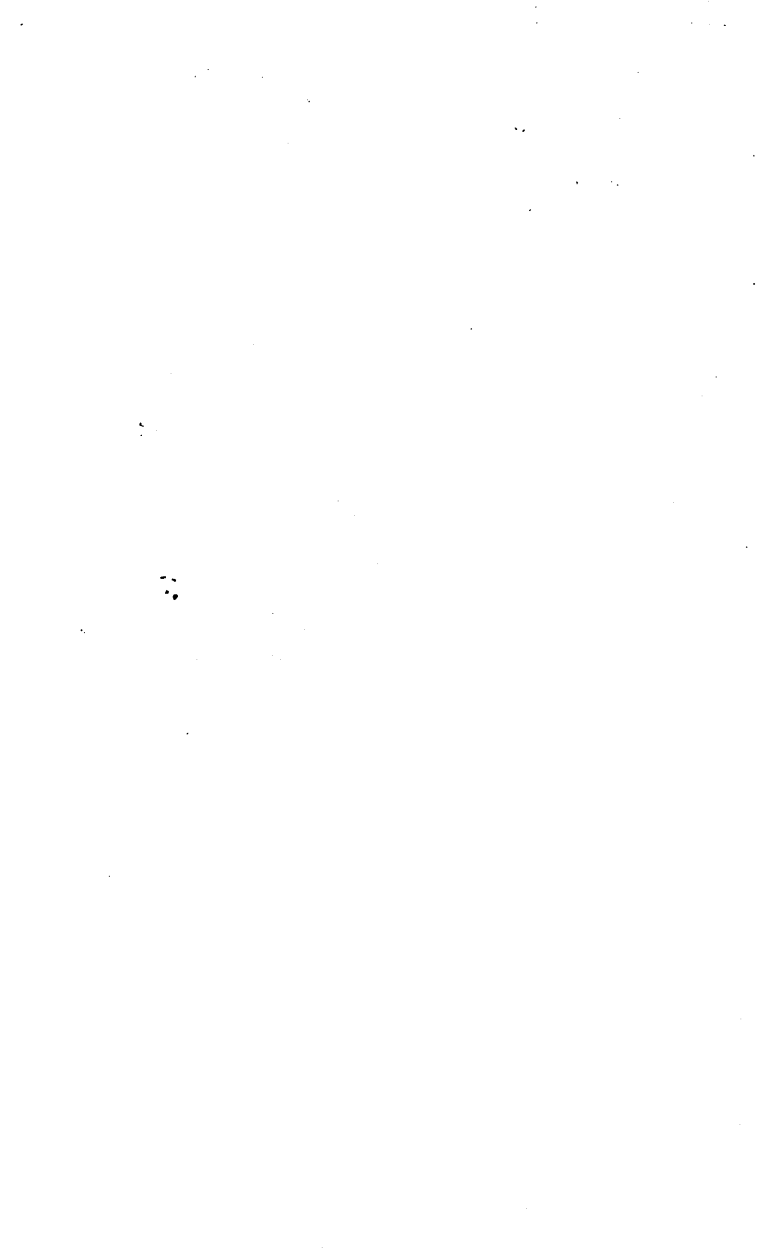
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THE GREAT COMMISSION.

In Two Parts,

PART I:

IN ITS RELATION TO THE HOME FIELD.

PART II:

IN ITS RELATION TO THE FOREIGN FIELD.

BY

REV. M. T. LAMB,

Author of "The Golden Bible," or, "The Book of Mormon—Is it from
God?"

PUBLISHED FOR THE AUTHOR.

MOSSMAN & VOLLMER,
DAVENPORT, IOWA.
1893.

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INTRODUCTION.

The author of the following pages, distrusting his own judgment of the value of what he had written, first submitted the manuscript to his pastor, Rev. E. H. Lovett, and to Rev. Dr. McCord, the much loved and honored pastor of the First M. E. Church of this city. Both men of clear brain, sound judgment, and thorough consecration. Their very hearty endorsement and unqualified advice to go ahead, decided the question; and when the printer had nearly completed his work, a few of the "advanced sheets" were sent to representative brethren of national reputation, asking them to contribute a few sentences each, whether of approval or disapproval, to be used in the discretion of the author, as a part of his introduction to the book. Their responses are given in the inverse order of their reception.

PRESIDENT'S OFFICE, WILLIAM JEWELL COLLEGE,
LIBERTY, MO., Jan. 27, '93.

Dear Bro. Lamb:—I have been so pressed with work that I have not had time to give your work a thorough examination. I have read about half of it. It is certainly an earnest word from an earnest soul. Some of your views are put in stronger language than I would use, but I realize that the subject needs a bold treatment, perhaps *radical* treatment. We are not awake on this subject of evangelizing the world, it is difficult to wake us, and therefore I do not object to blowing the trumpet with a mighty blast.

I hope that this book will contribute largely to the good work of sending the gospel to our lost world. If it does this, I know that your prayer will be answered and your heart will be glad.

Very Brotherly,
J. P. GREEN.

BALTIMORE, Jan. 26, '93.

My Dear Bro. Lamb :—I have just finished reading your ringing book, "The Great Commission." It thrilled me. It is packed with facts. It is the logic of plain practical common sense, lighted up with the glow of the gospel. It is not too high keyed to stir the latent feelings of thousands in our churches, who are too often shot clear over, by well meaning writers. I hope your book may secure a large circulation among our churches. It seems to me it hits the nail on the head, and without any pretense, finds the heart of the questions it discusses. It must, it seems to me, do two important things, viz, rouse those who are interested in missions, and wake up those who are not interested. I hope it may do this needed work.

Fraternally,

F. M. ELLIS.

Pastor Eutaw Place Baptist Church.

ROXBOROUGH, PHILADELPHIA, Jan. 25, '93.

My Dear Brother :—I am so pressed by work, that while I should be able, if there were ample time, to read all that you send me, I cannot do so attentively and critically within the short time in which your convenience needs it to be done. I have, however, looked it over and read parts of it, and think I can venture to express one or two general thoughts about it.

I am your friend as you know, and it would give me unqualified pleasure to give the work absolute endorsement. But it seems to me that you have made one serious mistake, which will impair the usefulness of what you have prepared with such devout earnestness and laborious anxiety to do good.

The Great Commission was given to the apostles, primarily, but as trustees. Now I think the work of preaching and baptizing is, ordinarily, ministerial work, and that the part of the church at large in that commission is to see that it is done by pastors, missionaries, etc., looking them out, sending them, praying for and supporting them. And no doubt it is the duty of every christian in exhortation if he can, and by private words to commend the Saviour to sinners.

I am confirmed in this view by the Acts and Epistles, There were Apostles, Evangelists, and missionaries,

sent forth to preach the gospel: But nowhere do I find the idea, that the mass of converts were required or even encouraged to "go," leaving their homes to propagate the gospel. On the contrary, ordinary christians are taught to abide in the vocation to which providence called them, to live a holy life, to adorn the teaching, to hold forth the word of life, to perform all life's duties, to contribute for the poor and the spread of the gospel, to earn an honest living, and if rich, to "communicate" and use their money freely in "good works."

Now your interpretation of the commission, as applied to private christians, seems to me (if I understand it) not to be justified, at least to anything like the extent to which you carry it, by the scripture. And consequently, your book, I think, will appear to most who read it overstrained and impracticable; and the many excellent things in it, will fail of doing the good they might, on this account.

If what seems to me a reasonable and obviously scriptural view of this matter could be presented, then very much that you have written about labor at home (e. g. The Valparaiso case) and devotion to Christ and large giving, would, I am sure, be very useful. * * *

Yours in haste, J. W. WILLMARTH.

BOSTON, January, 21, '93.

REV. M. T. LAMB:

Dear Brother:—I have been able to give only a hurried reading of your book. I have read enough to say that it contains many excellent points; and the information, statistical and other, which you have brought together, is very valuable. I feel free to commend your book to the consideration of lovers of missions.

Sincerely yours, A. J. GORDON.

To these he takes pleasure in adding his own pastor's endorsement as given in the church paper for January, the *Calvary Baptist Worker*.

"Rev. M. T. Lamb is just issuing from the press one of the best books on 'Our Missionary Obligation,' which has ever been our privilege to read. Every member of Calvary Church should purchase a copy. It is a gem of its kind and will have an extensive sale."

The author begs the indulgence of his readers in adding—

1. That he congratulates himself upon two facts :
a. The majority of the reviewers are favorably impressed — if this proportion continues in the future he will be content. *b.* The two men who had the time and the opportunity to read the book carefully *through* are the most decided and outspoken in its commendation, and he is especially grateful that these words of warm commendation come from his own pastor, and from so large hearted, and broadminded, and highly honored, and thoroughly posted a man as Dr. Ellis of Baltimore.

2. It will readily be seen that all these men may not differ as to one point: that the book, while modest and kindly in tone, is a bold, radical, extremely radical, even revolutionary presentation of what the author conceives to be Bible truth. The author himself is not blind to this peculiarity of his book. He clearly anticipated the kindly criticism of Dr. Willmarth. He will not be disappointed if large numbers handle him far more roughly than the kindly heart and magnanimous nature of Dr. Willmarth allowed him to do. He will very likely be called a veritable "crank" by a possible majority of his readers. Be it so. If "cranks" are sometimes useful in helping to "turn things over," he will accept the soft impeachment with becoming meekness, if only things can be turned over in the direction of a clearer understanding and a completer consecration to the great commission.

3. Dr. Willmarth very clearly represents the generally received view of the churches relation to the great commission. That her obligation to its claims is chiefly if not entirely cancelled when she has hunted out from her own ranks men divinely called, and has set them apart to the work of the ministry, and sent them

forth, and supported them with her money and her prayers. The author, however, modestly, but frankly, avows his conviction that in the following pages he has thoroughly demolished this commonly received view, especially as to the work of the ordinary *pastor*. That instead of being scriptural, the generally accepted notion is the offspring of Rome, one of the unfortunate heirlooms of the great apostacy which the reformation failed to kill, and that has entailed more of disaster and spiritual death upon the church as a body, than almost any other heresy. In fact, if Paul himself does not, in a single sentence, sweep this old Romish theory out of existence, then the Revisers and the received Greek Text does not correctly represent his thought in Ephesians 4:12. (See p. 36 of this treatise, and the discussion that follows.)

And the author would fain believe that Dr. Willmarth himself, though a tenacious adherent of the best orthodoxy of the past, would hasten to acknowledge himself a convert to the new faith, rather the old faith uncovered from Roman rubbish—had he been permitted to read carefully all that is presented in these pages upon that subject. For really this is the key to the whole situation. The author freely acknowledges the book a failure in its entirety, an ignominious failure if the old theory is the scriptural one. Worse than that, the book is misleading, mischievous, destructive, and ought to be suppressed, and its author remanded to the shades. It is hardly a question of "over-strained" or "impracticable" biblical exegesis, as Dr. Willmarth so magnanimously puts it. It is a question of loyalty or disloyalty to truth. A question about which there can be no possible middle ground. The two views are squarely antagonistic; if one is true the other cannot be.

If the author's understanding of Eph. 4:12 is correct.

then this little book, though radical and revolutionary, is planted upon a solid rock, a veritable Gibraltar, and will stand forever, revolutionary and impracticable as it may appear to the casual reader.

4. The author will be forgiven for saying in conclusion that he has put himself with all his heart and soul and might and strength into this treatise, because he loves "Foreign Missions." Three times in his earlier ministry he offered himself for the foreign field, but each time providentially defeated in his heart longings, and at last during this centennial year, he has had the blessed privilege first of giving his beloved daughter (Mrs. S. A. Perrine), to this service, and now, having nothing else to give, he presents this humble contribution from his pen as his centennial offering. If God chooses this time to accept his gift, and can in any way make it a blessing, his poor heart will be filled with grateful praise.

THE AUTHOR.

Davenport, Iowa, Feb., 10, '93.

CHAPTER I.

I have come to regard the Great Commission as the important command of the New Testament to Christ's people. It was his last command, and of special interest on that account. The last words of a loved one, how we cherish them. But far more important to us is the fact that this last command of our ascending Lord was designed to embody our *life's work*, the main business of every Christian until the whole world shall be brought to a knowledge of the truth, and all missionary efforts dispensed with for want of material: when no one can say, "know the Lord for all shall know him from the least even to the greatest."

But a still more important fact, if possible, is that the great commission embodies Jesus *life's work*. And that means the great plan of the ages, the central plan for the whole universe; to accomplish which all the past from the beginning of creation has been laid under tribute, and all the angels thus far

created employed as aids. But if the great commission embodies our life's work, and Jesus life's work, then the two must be substantially the same ; and precisely this is the statement in Jno. 17: 18—

"As thou hast sent me into the world, even so have I also sent them into the world."

A plain, positive, unqualified statement, that we are left here to carry out the same mission Jesus himself came to accomplish. The language is very strong: "Even so have I also sent them into the world." Not made our mission after conversion, but sent into the world for this very purpose, as Jesus was.

Let us enquire then for what purpose was Jesus sent into the world? He came to redeem the world. The very first petition he taught his disciples to offer was, "Thy kingdom come, thy will be done in earth as it is in heaven." His will is perfectly done in heaven. His plan therefore contemplates the same wonderful condition of things here on earth. For it has pleased the Father through Jesus Christ to "reconcile all things unto himself, whether things in earth or things in heaven," Col. 1: 20. And he has furnished his armory with weapons of warfare able to "cast

down imaginations and every high thing that exalteth itself against the knowledge of God " and to "bring into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. "He must reign till he hath put all enemies under his feet." 1 Cor. 15: 25. The whole world under complete subjection to the Lord Jesus; even its "imaginations" and its "every thought" captured by this mighty Conqueror, who is "to have dominion also from sea to sea; and from the river to the ends of the earth," even "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

But this is'nt all. The angels sang at his birth "glory to God in the highest, peace on earth and good will to men." Did Jesus' mission to earth have to do with all the *universe* as well as with men? That expression, "glory to God in the highest" suggests the thought that, through Christ's mission to earth, God is to secure glory in the highest heaven. That is, from the outermost bounds of the vast universe, and from the highest, noblest beings in it. One of the passages previously quoted also hints that there are "things in heaven" as well as upon earth

that are to be "reconciled to God" the Father through Jesus' work here.

A very remarkable statement is made by the apostle Paul in Eph. 3: 9-11.

God "created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus."

This tells us several things very plainly.

a. That way back in the beginning, before the work of creation had begun, God had a plan; it is called "his eternal purpose."

b. This eternal purpose he determined to accomplish through his Son Jesus Christ.

c. The Son Jesus began to carry out this vast plan or purpose by creating all things. And this word "all things," is exceedingly comprehensive. It doesn't leave anything out, any world any where in space, or any intelligent being in any portion of the vast universe.

"By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by him and for him, and he is before all things and by him all things consist."—Col. 1: 16.

d. And the object had in view, the great central thought and purpose of God is also as clearly and comprehensively stated.

"To the intent that now unto the principal-

ties and powers in the heavenly places might be known by the church the manifold wisdom of God."

Two expressions in this remarkable sentence need a moments consideration and then its vast meaning will become at once apparent.

By the term "the principalities and powers in the heavenly places," we understand all the intelligent beings in God's universe outside of this world of ours. The same expression with the same meaning in Col. 1: 16, and this includes not only all the intelligences now in existence, but all who may hereafter be brought into existence, if such a thing shall occur.

By the term "manifold wisdom of God" we understand the manifold, that is the many sided, the exceedingly varied, the immense, the infinite attributes of God. Especially those deeper, richer parts of his being that had not as yet been found out by any of his creatures. In plain, simple language, then, this passage tells us that God proposed, through the church here on earth, to reveal himself in his fulness to all the intelligent beings in the universe. And it is not difficult at all to comprehend the necessity for such a revelation of himself or unfolding of himself to the principalities and

powers in the heavenly places. There was a great deal in the character and the heart of God that the angels and the intelligent beings everywhere in the universe could not know by any natural methods accessible to them. A careful study of God's works, the material universe, reveals his power and his wisdom. They also give us a little hint of his goodness — for his benevolence is manifest everywhere in the provision made for the happiness of his creatures. But the richest, deepest, grandest attributes of his nature, his moral and spiritual side, especially the great central attribute of his being, his infinite *love*, could not be found out by any possible study of the works of nature. And this divinest part must be fully and clearly known before any intelligent being can be perfectly happy.

I am so completely shut up to God, so absolutely in his hands every day and every hour of my existence, live and move and have my being in him, that I must know his plans and ultimate purposes regarding me or I cannot free myself from suspicion, or at least some measure of concern and anxiety.

A complete knowledge of God's infinite, unchanging *love*, as well as his wisdom and

power, is absolutely essential to the perfect repose of any intelligent being.

And so, for the benefit of the entire intelligent universe, God at the beginning, planned to make this little world of ours central; that is, to make this the place where he should reveal himself in his fullness, unroll his manifold character and being, so that every intelligent creature could become acquainted with him, especially as to his richest divinest attributes. And thus knowing him, could rest in sweetest satisfaction and infinite repose as to their future. The highest happiness, therefore, of every intelligent being in the entire universe was directly involved in the scheme of human redemption. And to accomplish this grand, unspeakably grand and infinitely exalted purpose for the whole universe was Jesus' mission to earth. It was for this he was sent.

And now he says, "As thou hast sent me into the world *even so* have I also sent them into the world." That is, we are left here, *sent* here on the same grand mission; a mission to earth, and a mission to the entire universe. And as can be easily seen, the successful completion of the grand mission here on earth is

absolutely essential to the lesson for the angels.

For not until the rebellion shall be completely put down, God's authority become supreme; until "He shall have dominion from sea to sea, and from the river to the ends of the earth;" not until then shall the lesson of the ages become complete, and hosannahs ascend to the highest heaven.

Possibly this thought — the interests that other worlds and other intelligences have in the great work of human redemption — ought to be presented with more of fullness and definiteness. But such a discussion does not fall within the scope of the present treatise, only so far as it helps us in understanding what intense interest, and what unspeakably important results are depending upon the carrying out of this last command of our Lord. Two or three simple statements must suffice.

1. All the angels are directly employed in furthering this one grand enterprise of the ages. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

2. So intensely are they interested in this one work that when only one sinner, and that

a very mean and degraded one, is reached and saved, there is joy, a real jubilee in heaven over the event. See Luke 15: 10.

3. The redeemed from this world are lifted up to the very highest rank, higher in fact, than that occupied by any other intelligent beings in the universe. In the following particulars they are to have the advantage of the highest angels or archangels.

a. Are to be the bride, the recognized wife of the great King himself. See Is. 54: 5; Rev. 19: 7, and 21: 9.

b. Are counted as brothers and sisters and therefore on a social equality with Jesus. See Jno. 15: 15; Mark 3: 35; Heb. 2: 11, 12.

b. Are to have bodies like his glorious body. See Phil. 3: 21; Cor. 15: 49.

d. Will bear his image and appear like him in every direction. See 1. Jno. 3: 2; Rev. 22: 4. "His name in their foreheads," that is they will look so much like him that every one who sees them will at once recognize the relationship.

e. They will share with him all his infinite wealth, as to material possessions. See Rev. 21: 7; Gal. 4: 1, 7; 1 Cor. 3: 21-23; Rom. 8: 17.

f. Will share with him his royal prerogatives, sit with him upon his throne, reign with him, etc. See Rev. 3: 21, and 20: 4, 6, and 22: 5.

g. Will forever enjoy the distinction of priests, revealers of God. See 1 Pet. 2: 5, 9; Rev. 1: 6, and 20: 6. If the infants in heaven shall need to become acquainted with God, if the inhabitants of any remote world shall not yet have learned Him well — or if new worlds peopled with new intelligences shall be brought into existence, the redeemed from this world will be, for many reasons, very much the best teachers to be found in the universe. At least this is to be a part of their glorious employment — priests of God and of Christ — reflecting his glory through all the universe. *Not one of all these royal prerogatives are enjoyed by the angels.* And hence the church of Jesus Christ, the redeemed ones from this sinful world, are to occupy a very unique position, and a strange relation to all the intelligent universe. And therefore this passage in Eph. 3: 9-11, may prove to be a rich “lead,” a mine of wealth untold, that will unfold more and more of richness and vastness, as the ages go by.

We can't tell why God chose us; occupying, as we do the very lowest place among all intelligent creatures, lower than the angels, but a step removed from the brute creation, and living in one of the very smallest of the worlds, and so completely wrecked and demoralized by sin as to have become a stench in the nostrils of all pure and holy beings everywhere; why he should thus choose the lowest and the vilest and lift them up to the very highest place, to be the center of influence and power and radiant joy for the whole universe, and this forever — who can tell, except it be that thus only could be revealed in the best possible way his own infinite heart of love, and furnish to all the universe just that knowledge of himself that they needed most to know — his hatred of sin, his love of purity and holiness, his ability to control perfectly and forever a whole universe of intelligent beings by moral and spiritual motives only; that is, by the power of love, "the attraction of gravitation" in the spiritual realm.

But all this wonderful future of the saved and their important relation to the vast universe has a direct and important bearing upon the meaning of the Great Commission. For

if Jesus has an important place for each one of the saved to occupy, such that his salvation or loss will be of concern to the entire universe, Oh what intense interest, what a concentration of wondrous meaning, what a volume of thought that heaven only can fully unfold, is couched in the command: "Go ye into all the world and preach the gospel to every creature," or "*make disciples of all the nations,*" *Recruiting kings and priests for the mighty universe!! Begetting and giving birth to princes and princesses!!!*

It may help us in obtaining a clearer view of our own partnership with Jesus in his great life's work if we dwell for a moment upon two endearing relationships already suggested between Jesus and his people.

We occupy the position of the wife, and the position of brothers and sisters. The latter growing out of the relation we sustain to God the Father, jointly with Jesus Christ. We are "begotten" of God, and therefore children. But Jesus was also begotten of God, and so we become his brothers and sisters.

THE WIFE.

I. We occupy the position of the wife. The true wife leaves her home and her father's

house for the sake of her husband, and becomes identified with her husband's plans and interests. If she had previously been running a business of her own, that is yielded; especially if the husband's business is a very extended and vastly important one, far more so than anything the wife could plan for herself, and if she is found peculiarly well fitted to aid him in the successful prosecution of his business, and if his interests would greatly suffer without such aid and sympathy on her part. He secures her for a wife because he desires and needs a "help-meet." And while some wives attempt to run an independent business of their own all through life, the experiment is a dangerous one and scarcely ever profitable unless the husband is the weaker vessel, and has no important business of his own.

Now Jesus' work is a vastly important one, and redeemed souls seem to be the only beings in the universe fitted to do it successfully. And as a matter of fact, Jesus has so far committed this great work to our hands, that if we neglect, the work is not done. Whenever we set up little, independent businesses of our own, and become absorbed in them, it means neg-

lect, and therefore disaster to our Lord's business.

But more than this is true. There can be no children born without a mother. And Christ's people sustain the mother relation to every new born soul. There must be, first, conception through the word: "How can they believe in him of whom they have not heard, and how can they hear without a preacher?" There must be, second, "travailing in birth," by the aid of the Holy Spirit, Gal. 4: 19, and Is. 66: 8. Then there must be loving watch-care and nourishing food—all of which requires a mother.

If, therefore, the salvation of a lost world is Christ's great mission to earth, and if every one of these lost ones must be brought in through Christ's people, how certainly the great commission must be our mission, and how unspeakably fearful the disaster if we fail to give ourselves supremely to it.

And yet, alas! what are the facts? During all the ages past, almost, the bride of Jesus Christ has allowed herself to be absorbed in other matters. Aside from the pursuit of wealth and pleasure and place, and other things "that the nations of the world seek

after," we have even in religious matters permitted the wily adversary to completely switch us off the main track. Our real mission, that which we were "sent into the world" to accomplish has been crowded out of sight by side-issues, until we exhibit to the universe the strange spectacle of a wife professedly devoted to her husband, yet with so much business of her own and zeal in lines of her own devising, that his interests are quite forgotten and even his plainest commands absolutely ignored.

THE CHILD.

2. But the other equally endearing relationship is quite as suggestive. The relation we sustain to the Father jointly with Jesus Christ—children of God. Jesus being the first-born, the elder brother, and as such naturally and necessarily our example. All the children in the family, elder brother as well as the younger, so long as they remain in the home circle, have the same mission; each a separate part, perhaps, but all working harmoniously together, having the interests of the entire family at heart, and all obeying the one head of the family. And so Jesus says of himself:

"I came down from heaven, not to do mine own will but the will of him that sent me." Jno. 6: 38.

"I seek not mine own will, but the will of the Father which hath sent me." Jno. 5: 30.

And of his people he says:

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one." Jno. 17: 18-21.

Not only then, were the twelve apostles to carry out the great commission, but all who afterwards should believe on him to the end of time were to be embraced in one family circle, with one great mission in life, led by the Elder Brother.

But what are we doing? Run-away children who have set up for ourselves, and are running, independent of God, little selfish concerns of our own.

Here are two brothers, one remains at home, obedient, faithful to home interest; the other has run away from home and set up for himself. He may be a very good boy in a general way — his home training may influence, and possibly control his life largely — his methods of doing business, his honest deal with his neighbors, his general intercourse with all around him are precisely as he had been taught

at home; in fact, he may do the same work and do it in the same way as the brother at home, and yet is all the time a wicked, run-away boy, neglecting his father's interests, and looking out simply for himself. And it doesn't help matters very much if he attempts to ease his conscience, and placate his father by an occasional self-imposed subscription of money to help the home family, or even an occasional visit home, on Sunday, perhaps, when he has little else to do.

If we as Christians are running businesses of our own, all the week, and all through life managed by ourselves, and run in our own interests, it doesn't change the complexion of our rebellion against God very much, if we graciously make from our abundance an occasional contribution to God's cause; or meet his people on Sabbath day; or even contribute now and then extra hours in special meetings at a time of year when there is very little we can do for ourselves.

This illustration of the two boys, however, fails in one particular; for as God's people we must necessarily be scattered here and there all over the world. We can't live together in one family. God doesn't want us to do that. He

would have his salt so scattered that it may the most completely permeate the whole mass. Nor would he have the Christians in one town or city live together as a commune. Each family apart seems to be the divine plan, and each one pursuing some specific business as a vocation—"one at his farm, and another at his merchandise." But *there is a wonderful difference between working on God's farm, and because God tells you to, and working on your own farm and for the purpose of looking out for No. 1.* It is the difference between an obedient home boy and an independent run-away boy.

And after all, is not this whole idea of taking care of No. 1, and looking out for ourselves, born of the world and of the flesh? It certainly is not suggested by the relationship of children. Children, especially small children, do not take care of No. 1, they do not look out for themselves, have no idea of self-support, or even anxiety about getting a living. So long as they remain obedient home children their daily necessities are amply provided for unless parents themselves come to want. And when the child gets old enough to run on errands, or work in the field, or in

the shop, or chore about the house, he doesn't do it then for the purpose of getting a living, or looking out for No. 1 — he does it because father or mother has asked for said service. And the child who is sick upon the bed or going to school, is just as confident of a living as the one who works.

As a matter of fact, in a well to do household, under wise parental management, the whole period of childhood and youth is based not at all upon the idea of service for pay, or working to get a living. The service required of the child from beginning to end, is not to pay for his living but to prepare him in the best possible way for his after life. It is true in very poor families, children are obliged to work as soon as old enough, to help support the family. But even in such cases, the loving parents are constantly regretting the necessity, and fondly wishing themselves able to give their children a thorough mental training for after life.

I have been told that the children of Queen Victoria, while growing into manhood, were required to work hard in the field or in the shop every day, and hour after hour; work until the sweat would stand in drops upon the

brow. Why? Certainly not to earn a living, certainly not because "If we don't look out for No. 1, no one else will." They were all rich, heirs of a royal estate. It would be an insult to their regal position and wealth to imagine them obliged to work thus for a living. Though sons and heirs "yet differed nothing from a servant," and were "under tutors and governors until the time appointed of the father." Gal. 4: 1, 2.

Why then were they required to exercise so briskly, working as hard often as the poor hired men at their side? Because "their tutors and governors" were wise enough to understand that brisk exercise every day, and a good deal of it, was the best thing for their future; a sound mind must have a sound body. Those children were all to occupy positions of vast responsibility and trust by and by. A whole nation were therefore interested in their training, and demanded the best possible preparation for such responsibilities.

Well now, if we are children of God, we are, in the first place, very rich; as we have already learned, all things are ours, we are "joint heirs with Jesus Christ" to all he possesses. And just as rich now as we shall ever

be; only now we are passing through the period of childhood and so "differ nothing from a servant, though lord of all."

We are, in the second place, to occupy the very highest position, the place of highest honor all through the coming eternity. The future interests of the whole universe, therefore demand that these years of our childhood and training shall be wisely spent. Our Father can't afford to have us fool away golden hours here in looking out for No. 1, or earning a living after the worldlings fashion. Its true, our infinitely wise teacher finds hard work, great sacrifices, fiery trials, sometimes needful. But why? Not because we are poor and have to look out for ourselves, not because our Father is poverty stricken and can't do better by his offspring; but simply because the hot furnace is needed to purify the gold; because self-denial and all these "light afflictions which are but for a moment" are needed to "work out for us a far more exceeding and eternal weight of glory."

This being the case, it is evident, very evident, that the child of God who breaks away from all these restraints and objects of family government and discipline here on earth, and

sets up for himself, attempting to run a business of his own, and take care of No. 1, after the fashion of men, has got down from his high vocation and calling, and placed himself on a level with slaves, the hired servants of this world, who have to look out for themselves, having no rich Father to care for them and prepare them for an exalted position by and by.

To follow Jesus then, as our elder brother, having the same grand mission to accomplish; absolutely forgetting self, and living for the family, the "whole family in earth and in heaven," for God, for the highest good of the universe, is the only possible position a true child can occupy. Any other position is denying our relationship as children of God, or brothers and sisters of Jesus Christ.

If then, we have been married to Jesus Christ, or have become children of God, *the great commission becomes naturally and necessarily our life's mission.*

CHAPTER II.

It seems to be almost universally believed that the chief business of the Ministry is to preach, and the chief business of the Laity to support said preachers. We are called "preachers" by way of distinction.

By far the largest item in the contributions of the christian people of our country is for the support of the pastors of the country. 80,000 pastors probably receive from sixty-five to seventy million dollars each year in our country alone.

The second largest item is for the construction of Meeting Houses. There is already invested in our country in the neighborhood of half a billion dollars, with an average of from fifteen to twenty millions added each year for new houses, and the repair of old ones—the clearest possible acknowledgment that the main business of the church is to reach the outside world through a skillful agent and a comfortable and attractive place where said agent can reach the public.

Possibly the next largest outlay is for music. The Organ and the Choir in some of our larger churches costs a large sum of money. Object, to draw the people into the Sanctuary where they may hear the preacher and be benefitted. Still another proof of the universal sentiment, that the great business of the church is to reach the masses through the pastor; and the meeting house and the choir are constructed and supported for the purpose of drawing the people in where the skillful pastor may reach them.

And the kind of a man almost universally demanded for a pastor might furnish still clearer evidence of the same prevalent notion. A man whose winning ways or commanding eloquence can hold the crowd, that the fine church house, and the magnificent choir, and the social standing, and in some instances, the personal efforts of individual members, have helped to gather. And this demand for a drawing pastor is believed to be on the increase. Whether the drawing power be in the pulpit or in the social week day labors of the pastor doesn't matter so much; draw he must, or go hence.

A brother upon presenting his letter for

admission into the church of his choice, in the village of B., said, "Brethren, I want it to be understood in coming to you, that I am good for one-hundred dollars a year, and that is all." That is, don't expect me in the Sunday School or in the Prayer Meeting, or any other work of the church; my work will be to pay one-hundred dollars a year! And the brother was received unanimously, without so much as a protest. Very good evidence that both the brother and the church regarded that one-hundred dollars a year as the main thing, so far as helping the church to accomplish its great mission on earth,—to reach the unconverted through a liberally supported pastor, helped by such other appliances as experience has proven attractive, and therefore valuable.

This almost universal conception is constantly cropping out in the prayers that are offered for the pastor by the more devout and earnest portion of his people. "O, Lord, bless our pastor, help him so to preach, that the unsaved may be reached, and especially help us as members of the church to stay up his hands. Lord make us good, faithful Aarons and Hurs to hold up the hands of our pastor." A common but very unfortunate wresting of Scrip-

ture; spoiling one of the most beautiful and impressive lessons of Old Testament history, [See Ex. 17: 8-13]. Moses is not a type of the minister of the gospel. He is everywhere presented a type of the Lord Jesus Christ, as our leader and lawgiver. Aaron is never presented as a type of a deacon, or any other earnest and devout church member; he also is a type of the Lord Jesus, as our Great High Priest. Moses stands on a hill entirely apart from the battlefield, he stands with hands uplifted to heaven, the posture of an intercessor. And Aaron and Hur are there to assist him in sustaining that posture. A most beautiful and complete type of our Lord Jesus Christ, as he now stands before the throne interceding for us, with all the helps and accessories needful to enable him to continue his intercession till victory on earth is complete. The pastor of a church and his members find their types not up there on the hill, but down in the valley where Israel are engaged in deadly battle with Amalek: marshalled in companies, with captains of thousands, captains of hundreds, captains of fifties, and captains of tens; all under direction of Joshua as commander-in-chief. An easy thing my brother, to

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sit up there on the hill, away from danger and strife and toil, and hold up the hands of your pastor! But this is not the place for a soldier of Jesus Christ. You have enlisted for war, and are right in the midst of the enemy's country. Down in the valley, in the thickest of the conflict, with your pastor as captain of your company; under the direction of the Commander-in-Chief, Jesus himself. For Joshua is as completely a type of Jesus as was Moses. For Jesus can be in two places at the same time; up in heaven interceding for us, and down here among men. "Lo, I am with you always, even unto the end of the world." And so in this scene we have Moses on the hill, type of Jesus in heaven; and Joshua down in the valley, type of Jesus actually with his people, inspiring and leading in the thickest of the conflict. You and I are fighting with Amalek if we are faithful soldiers; not Aarons and Hurs at all.

But to the "law and the testimony." This whole question is best settled by an appeal to the infallible word.

Let me ask the readers attention to a single passage that presents in one sentence the pastor's relation to his people as well as their re-

lation to him; and their great mission on earth. [See Eph. 4: 11-12] (New Version).

"And he gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers."

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

The old version is misleading. It says He gave apostles, prophets, evangelists, pastors, and teachers "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This seems to say very plainly that apostles, prophets, evangelists, pastors and teachers were given to do *three* things. 1. To perfect the saints. 2. To do the work of the ministry. 3. To edify the body of Christ. Precisely the view now so prevalent, already explained. But unfortunately for this prevalent notion, the apostle said nothing of the kind, he said the very opposite. Instead of giving all these agents, apostles, pastors and teachers to do *three* things, he gave them to do *one* thing, and that is to develop the church, the individual members, until *they* shall be able to do all kinds of ministering, every variety of church work, even to the delicate, difficult task of edifying the body of Christ. It seems passing

strange that these good old bishops of king James day, who understood the Greek language so well, could have been guilty of such a blunder, amounting to a real wresting of scripture. The only adequate explanation is that they were so completely saturated with the universal sentiment of their day, the offspring of Romanism, that the clergy were a specially privileged class, with prerogatives and functions sacred and exalted beyond the reach of the laity—that they could not understand these very simple and very comprehensive words of the apostle. And so they garbled the passage by putting in three “fors” where the apostle puts in but one.

But we must give this passage more than a passing thought, for it is vital: *It is really revolutionary.*

I. It tells us plainly and positively what pastors are for—not to preach to the unsaved, but to develop the church until they shall become successful preachers to the unsaved. That is to say, the pastor's *greatest* work, his chief business is to *reach the unsaved through his people* and not by direct personal efforts, except as such personal effort is necessary, as an example, an object lesson to his people.

2. The passage intimates quite as plainly, that the business of the church is not mainly to support their pastor and build him an audience room and furnish it with various attractions, but to do the work of the ministry: that is, all kinds of service, every variety of work for God, even to the edifying of the body of Christ.

But let us focus the light from other passages upon these words of Paul, and see if we can get a still clearer view of their meaning.

There are at least *five words* descriptive of five well known occupations in life, that are in various places selected to describe or illustrate the position of the pastor, and his relation to his people.

I. HUSBANDMAN.

The word *Husbandman*. God's people are represented as his vineyard. Is. 5:7. Jer. 12:7-10. God's "Tillage." 1. Cor. 3:5. While God's ministers are the keepers of the vineyard. They plant the seed, and then till the soil and carefully nurish each tender plant until it grows up into value as a fruit producer. But please note—*The Husbandman produces no fruit*. All the fruit is gathered

from the vineyard. He produces nothing separate and apart from his vineyard.

2. SHEPHERD.

The word Shepherd. Christ is the great Shepherd; his ministers are undershepherds, each in charge of a flock of Christ's sheep. This is a very common conception all through the Bible. The business of the shepherd is to feed and care for the flock. Some of the most telling and pungent warnings of the Bible are directed against the selfish shepherds who care more for themselves than for their flocks.

"Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?"

"Ye eat the fat, and ye clothe you with the wool, but ye feed not the flock.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was lost.

"My sheep wandered through all the mountains and upon every high hill; Yea my flock was scattered upon all the face of the earth, and none did search or seek after them.

"Therefore ye shepherds hear ye the words of the Lord.

Ez. 34; 1-7.

"Yea they are greedy dogs [dogs strong of appetite] which can never have enough; they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter."

Is. 56. 11.

But note again, as with the husbandman, the *outcome* of the shepherd's labors, all the results of his work must be found in his flock.

The shepherd, as such, produces no fleece, he brings forth no lambs.

Of course no type can present a complete statement of the facts, of all the facts. The pastor of a church is himself one of Christ's sheep, and as such, should be a useful one, producing a large fleece, and strong healthy lambs; but even in this relation he can never become more than any single member of his church. But in his *official* relation to the flock as its shepherd, and that is the very matter we are considering, he cannot become a producer in any sense, except through his people.

3. WATCHMAN.

The word Watchman. I need not quote the passages that describe the character of a watchman, the good and the bad. See Is. 52: 7, 8 and 56: 9, 10, or their great responsibilities, as in Ez. 3: 17 and 34: 2-6. It is sufficient for our present purpose simply to note that a watchman was usually placed upon some commanding position, a high tower built perhaps upon a wall, in such a position that he could look out over a large expanse of surrounding country. Behind the wall, within the city perhaps, are a garrison of soldiers

stationed. When the watchman descries in the distance the enemy approaching the city, what is his business? To get down from the wall, buckle on his armor, and chase the enemy away? Not a bit of it. His duty is simply to raise the cry of alarm, and arouse the garrison. It's their duty to buckle on the armor and chase the enemy away.

The pastor of a church, as one of God's Watchmen over the house of Israel, may act in a double capacity; he may be stationed upon a high tower as a watchman, and then when he sees the enemy coming, he may get down and become a *leader* of the garrison, their captain. But in neither capacity is he expected to do the fighting, and cannot do it without unspeakable loss, both to the garrison and to the city.

4. CAPTAIN.

The word captain tells the same story as the previous words; for did you ever hear a captain say to his men in the presence of an advancing foe, "Boys, do you see the enemy yonder? now you be good fellows, stay here, shout and encourage and support me, and I'll march there among them and fight and disperse them." The reader will smile at the

very ludicrousness of such a conception. But precisely this is the conception of the great majority of our churches to-day, who suppose that their main duty is performed when they stand by, hold up the hands, and support their pastor, while he marches into the thickest of the fight, and does his best as a champion soldier. The successful captain is not the man who can do the best fighting by himself, or who has the most powerful and the most dextrous right arm; but the man who can make the best soldiers out of his hundred men. For each of his men have a right arm that may be made as strong and as skillful as his own.

5. PASTOR OR OVERSEER.

But the fifth word is the most important word, a meaningful word, that places this whole question in a light as clear as noonday. The word Pastor. A word more frequently used in the New Testament than all these other words together, and the word that has obtained universal currency today, in describing the position and work of the clergy, as distinct from the laity. And the word pastor simply means an overseer. And that tells the whole story of his relation to his people, and of their relation to him.

An overseer. What is the business of an overseer?

A wealthy firm organize a manufacturing industry in a certain town. They build shops introduce needed machinery, employ one hundred men as day laborers, and place over them one man as an overseer. What are his duties? Manifestly not to do the work of that shop; a hundred men are employed for that purpose, and the work to be done will require every one of the hundred. That overseer would have a very strange conception of his duties and obligations to his employers, if he should call those hundred men together about once a week and deliver to them a carefully prepared address, setting forth their privileges as employees of so notable a firm, their obligations and duties to each other, to the firm, and to the patrons of the firm, etc., and then dismiss them to their homes for a week until he had opportunity to prepare another similar address! meanwhile laying out all his strength in a vain attempt to keep that shop running single handed and alone! And equally strange the conception of those employees, if they conclude that their main business as employees is to get out once a week or twice a week to hear

their overseer's eloquent address, pat him on the back, and say "That's a good fellow," encourage and support him by their sympathies, their prayers, and a contribution now and then toward his salary!

No, no, every one of those hundred men were employed to do an honest day's work, every day in the week, and this overseer is put there *to see that they do it.* To find a place for each one, and look after his work; to help the new beginners; and so have general charge of the work of that shop. And his success as an overseer will be determined, not at all by his own ability to turn off a large amount of work, but by his ability to get the largest amount of work, and the best work from each one of his hundred men.

How plain and simple then these words of the apostle become! God gave apostles, prophets, evangelists, pastors (overseers), and teachers—a large array of helpers—all for one grand purpose, "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ: till we all come"—apostles, prophets, evangelists, overseers, teachers and people together, "in the unity of the faith, and of the knowledge of the Son of God, unto

a perfect man, unto the measure of the stature of the fullness of Christ." *Every individual member grown into manhood.* In this way only, will there be developed skilled workmen enough to do easily and well all the work required in bringing a revolted world back to Jesus Christ.

If the above exposition of Paul's language be scriptural, we have then reached a very important stage in our study of the great commission; a strong, firm foundation, upon which we may stand while we attempt to survey the length and breadth and height and depth of the words, "Go ye into all the world and preach the gospel to every creature."

We have learned that these words are addressed to the church, the whole body of Christ, and not to the clergy as such. Every christian a soldier, every individual employed as a laborer. And then we have presented clearly the work to be done—"preach the gospel to every creature." Or, as Matthew puts it, "Make disciples of all nations—teaching them to observe all things whatsoever I have commanded you." A vast work! requiring a hundred times as many workmen as are occupied today.

CHAPTER III.

We are now prepared to advance one step farther in our survey. This greatest command of our ascending Lord, is not only given to the church as a body; it is given to each separate individual in the body of Christ. As each one of the hundred men in that shop is employed to do all that he can as an individual, ten hours each day, under the direction of a skilful overseer, to preform all the work of that shop; so I am employed, and you, reader, are employed to do all that in us lies, as individuals, in the way of fulfilling our great life's mission, "preach the gospel to every creature." Paul thoroughly understood this individual responsibility when he said, "*I am debtor* both to the Greeks, and to the Barbarians; both to the wise and the unwise." And so am I a debtor, and you, my brother, a debtor to every lost soul around us and every lost one on earth, as much as in us lies to bring that lost one

“from darkness to light, and from the power of satan unto God.”

FOUR CONSIDERATIONS.

In the presentation of this thought, allow me to call attention briefly to *Four Considerations*, designed to show that this great commission is founded in the very nature of things. Our relations to each other and to the future life are such that this command is necessarily obligatory upon each individual. If we simply accept the doctrine of a future life, as revealed in the sacred scriptures, or believe that our fellowmen have souls, this great commission in its spirit and substance would be binding upon us. Not one individual can run away from its imperative claims.

Human Sympathies.

I. Human sympathies require just this sort of a mission for life.

I wish I were able to sketch a picture. I would place upon this page a robust looking man out on a wide deep sea, leisurely rowing along in a large lifeboat, looking skyward, and singing lustily as he rows, “I’m bound for the kingdom, glory hallelujah” while all around him are hundreds of drowning men struggling

vainly for life in the angry sea. But in his selfish joy he moves leisurely on, singing his psalms, and shouting his hallelujahs, apparently unmoved by the fearful catastrophes that are almost momentarily taking place around him; the look of despair, the piteous cry for help, the sinking to rise no more of one and another and another—but on he rows and on he sings and the lifeboat remains empty!

But “hold” says my reader, “your picture is unnatural; there isn’t a man on earth, so inhuman as that. The most degraded savage in the wilds of Africa, who has a spark of the human left in him, could not be guilty of such supreme selfishness, in the presence of such helplessness and despair.”

Human sympathies are very strong. When thoroughly aroused they master us completely. Sordid, selfish men forget their selfishness, and in the presence of helplessness or danger will risk their lives. A whole community will become excited to a white heat over a single child lost in the neighboring wild wood. Busy men will forget their business and by the hundreds spend days and nights in the most careful search, until the lost one is found. The whole northern portion of our country used to be-

come excited; a million hearts beat faster, and a million hands were ready to assist a single panting fugitive slave in his frantic efforts to reach Canada. I shall never forget a sad incident connected with a large fire in the city of Amboy, Ill., in 1871. The north side of Main street caught fire in the middle of the night, and nearly the entire business portion of the city was burned to the ground. An old one story brick building, on the south side of the street, with walls thick, strong and old fashioned, was used as a lock-up, our local jail. Late in the evening, the sheriff had locked up in it a poor drunken man, and had the key in his pocket. The old building was usually empty. No one outside of the sheriff knew anything of the occurrence. The fire which started two or three hours later was on the north side, and everybody thought could be easily confined there. But when the north side had become one vast sheet of flame, the the heat became so intense that suddenly fire broke out in half a dozen places on the south side, and in an incredibly short time our old jail was surrounded by devouring flames. The poor prisoner awakened by the heat from his drunken slumber, suddenly filled the air with

frantic screams;—the first intimation we had that the old jail was occupied. And instantly faces were blanched; the terrible news quickly spread; the burning houses were forgotten in the fearful consciousness that a man was exposed to a cruel fate. A thousand were ready to help; but alas! we were all helpless, the door was locked. The sheriff was valiantly fighting the fire, away in the rear of the burning buildings on the north side; and knew nothing of the situation at the jail until it was too late! A large log was found, and a score or more of strong men picked it up and rushed around in the rear of the building, and though dangerously exposed to the terrible heat, made a battering-ram of the log, and worked like tigers to break a hole into the wall. But in vain! The poor man perished; and the whole community felt the humiliation of a sad blunder. And though the sheriff was in no possible way at fault, yet the friends of the unfortunate man became so excited, that he found it healthful to leave the city and did not venture to return for several months.

All this intense interest, an agony of interest, over one poor, worthless life. And is a precious soul, lost in the mazes of sin, of less

interest than a child that has wandered into yonder wildwood? Or a soul enslaved, the devil's chattel, of less consequence than a fugitive from a southern task-master? Or an eternal death less horrible than a temporal one?

And yet, unfortunately, the picture I tried to sketch is a very common one in soul affairs. Professing Christians, real good Christians apparently, by the million, all over the christian world; seem contented and happy, can sing their sweetest hosannahs and shout their loudest hallelujahs while all around them men and women by the hundreds and the thousands are unsaved, and while as yet, not a tithe of the world's population have so much as the slightest knowledge of the world's Savior.

Jesus could weep over Jerusalem: and Paul could have "A great heaviness and continual sorrow of heart" over the blindness of his own people: and could be "pressed beyond measure" so as to be called "beside himself," and feel such a weight of responsibility that he counted himself a "debtor" to all men, and wherever he went, as for three years at Ephesus "ceased not to warn every man night and day with tears." But not so the most of us

today. A mother will bend with intense interest over the cradle of her darling little one brought to death's door by a dangerous illness. How she watches every variation of its beating pulse! In her agony of interest she forgets to eat, forgets to sleep. She would almost give her own life to save that precious one. Such is a mother's love. But that little one lives, grows into manhood, a sinner. The devil gets the advantage of him, wraps his chains around him, and rapidly is fitting that child for the unspeakable sorrows of an endless night: but does that fond mother in her agony of interest over the lost soul forget to eat or forget to sleep?

If I were standing near a high bridge, and should see a blind man approach with view of passing over, and I happen to know that some workmen have just gone to their dinner, leaving a dangerous gap in the center of the bridge uncovered, but say nothing at all to my blind neighbor; simply look on while he merrily presses forward, reaches the fatal gap, steps over, and is dashed in pieces one hundred feet below! am I guilty of his blood? The law of Moses says "yes"; the common sense of mankind the world over would say "yes." Provi-

dence had made me just then a watchman for that blind man. I saw the danger but raised no cry of alarm. His blood would be required at my hands.

And so the very relations we sustain as christians, to the blinded souls all around us, and the blinded ones everywhere, our ability to see, our knowledge of their danger and of God's wondrous provision for their escape, providentially constitutes us watchmen: and we cannot shirk the responsibility. So the people of Genneseret evidently reasoned.

"And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased:

"And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole." Matt. 14: 35, 36.

Two important facts put together, aroused all their natural sympathies, and led them to organize a systematic effort to reach every needy one in their country. First, the knowledge that there were diseased ones all around them; and second, that now Jesus has come into their country who is both able and willing to heal every one who can be brought to him. They reasoned at once, "Now is our opportunity: here is a man able and willing to heal every person we can bring to him. It

would be a burning shame under such circumstances, to allow any suffering one in our neighborhood to be deprived of so marvelous a favor." And so they quit their business for the time being. Every sick person, or blind, or lame, or palsied, or leprous is visited and by some means induced to go with the committee, or allow the committee to carry them to Jesus—and every one of them are healed. It did not require any special command from the lips of Jesus to induce the strong, healthy men and women of Genneseret to engage in such a humane mission. Had one poor unfortunate anywhere in that country been left out, shame would have covered the faces of every healthy person. They could never have forgiven themselves for such an inhuman oversight, especially if said unfortunate had remained for years a sufferer.

And so if any soul plunges headlong into eternal night, within my reach and your reach, christian reader, unwarned by us who know the two great facts, his danger, and God's remedy, he will perish in his sins, but his blood will be required at our hands (See Ez. 33: 8, 9). So long then as nine-tenths of the earth's population are still perishing in their sins, in

total ignorance of Jesus Christ as the world's savior; and so long as it remains true, as it is true now, that the christian people of the world have time, and the men, and the money in abundance to reach speedily every one of earth's teeming millions with the gospel message *—so long the blood of every perishing one will be required at our hands. And therefore, until this obligation has been fully met, the great commission is and must be our life's business, whether Jesus had said so or not.

Common human sympathies then, the natural relations we sustain to each other, make the great commission obligatory.

The Soul's Value.

a. The unspeakable value of the soul requires just such a mission for life from every individual.

This thought has of course been taken for granted, as it lies at the basis of the previous argument. But I wish to make the thought prominent by bringing it directly to the surface. If every soul on earth is of unspeakable value, then no possible press of business, or any considerations of an earthly character can

* For an abundant proof of this statement—see Part II of this book.

constitute a sufficient excuse for neglecting any one of them. Let me present clearly and sharply two thoughts.

a. I have sometimes allowed my imagination to run somewhat after this fashion. Suppose we had no souls, no future existence. Fifteen-hundred *millions* of people on the earth's surface today, each one living his allotted time, taking his share of joy and sorrow, and then passing out of existence to be no more. The average of human life, taking the whole world together, is estimated at about 33 years. And so if we could add all the lives upon earth together, there would be a grand total of 50 billions of years. A monster aggregate! what an inconceivable amount of joy and of sorrow, of pleasure and of pain, of developing character, and of besotted beastliness is crowded into that 50 billion of years, the sum total of all the lives of this generation!

But now suppose that somewhere in our own country, or possibly in China, or in the wilds of Africa, one person should be found who had a soul, and was surely destined to an eternal existence. There would instantly gather about that one individual, more of interest and of value, than all the balance of the

world's population put together. For that one soul will *live longer* than all the lives of all the rest of earth's inhabitants added one to another. In fact, after that one soul has been in existence 50 billions of years, eternity will only have begun: he will have just as long to live after that, as he had at the beginning. If he is happy, the sum total of his happiness will infinitely outmeasure the sum total of all the happiness to be enjoyed by all the balance of earth's inhabitants during their brief existence here. Or if he is miserable for eternity, the sum total of his misery will be immeasurably more, than all the miseries and all the sorrows, and all the heart aches, and heart burns of earth added one to another. To secure that one soul's happiness for eternity, or to leave it in a hopeless and eternal night, must therefore be an unspeakably greater work than all the other interests of this world combined.

If I had it in my power, by earnest effort and large sacrifice to make one million men happy, real happy, continuously happy for thirty years each, my name would be handed down through all the coming generations as one of earth's noblest benefactors. But if I should refuse to make the sacrifice, and leave

a million men to untold hardships and sufferings for the thirty years each, I would rightly be branded as a fiend and a traitor to humanity, and all the coming generations would unite in cursing me. And yet to rescue one single soul from the outer darkness, and secure for it the unending bliss of the saved, is a work ten thousand times more valuable, and its neglect unspeakably more terrible. And hence all other merely earthly interests must instantly yield whenever they come in conflict, even remotely, with this one all absorbing interest.

b. The second thought will therefore be immediately accepted, with no possible chance of avoiding the conclusions reached.

Suppose two courses or paths in life are offered to each one of us. The one is a very pleasant and in every way a desirable course, filled with beauty and joy, with the best of companionships, all that heart could wish; accompanied too with the constant consciousness of accomplishing a grand work for the world, for God and for eternity—for suppose the results of so desirable a life's work, could be the salvation of *one hundred souls*. Magnificent re-

sults of a delightful pathway, strewn all the way with fragrant flowers.

The other course is the very opposite. It leads through a path filled only with briars and thorns, no delicious flowers, no delightful companionships, a hard, rough road, full of self-denials and crosses, and hot furnaces all the way through. But this hard, undesirable, cross-bearing life finally results in the salvation of *one hundred and one souls, one soul more than the other course.*

Now, which of these two courses would we choose? Which would you choose, my brother? Which one shall I choose? Let us take our souls to task over this question, for it cuts to the quick, doesn't it? And yet to choose the easy, pleasant, self-indulgent path, which every one of us are prone to do, and very likely would do, with very few exceptions, would be to place one life of pleasure here, against a soul's happiness forever. It would say, "I am unwilling to suffer a few brief years here in the flesh, to save one soul from suffering during the eternal ages. I am unwilling to deny myself a few brief years of pleasure and joy, that a soul may be lifted up to the unspeakable joys and glories of heaven forever!" The

rankest, meanest selfishness this! The very opposite of the spirit of my Master, who *chose to sacrifice everything, that I might enjoy the bliss and glory of heaven!*

Surely the unspeakable value of the soul would require just such a mission for life as the great commission suggests.

Love to Christ.

3. But again, devoted love to the Lord Jesus would require precisely this course for life, even without a written command from him. Saying nothing of the great value of a soul, forgetting, for the time being, that it has a special value, I must still devote my life to securing its highest interests, because that is just what my Lord Jesus is doing: and if I love him supremely, I will be prompted to help him accomplish the object that lies nearest his heart.

The apostle Paul, in explanation of the great burden he had for lost men, leading outsiders to call him, beside himself, says:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead;

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 2d Cor. 5: 14, 15.

The greatest motive to earnest effort, after

all, is not the exceeding value of the soul, *but love for Christ*. It is only the matured christian, who has carefully studied the problems of the future life as revealed in the Bible, that can be greatly moved by consideration of the exceeding value of the soul. But every person at his first entrance upon the christian life, is supposed to become a devoted lover of the Lord Jesus. And the "first love" is often a very intense love. The young wife at the very outset of her married life, becomes so absorbed in her husband, that she quite freely leaves everything pertaining to her previous life behind her, loved ones, neighbors, associates, lifelong companionships, the dear old home, with a hundred things in it and around it that have become dear to her; all these she leaves for the sake of her husband. A new attraction, that has suddenly sprung into being, and developed a power that has captured her heart and thought and life. And she becomes immediately, and earnestly absorbed in his business. Not because she loves the business, but because she loves her husband, and wants to see him succeed.

And so if I love Jesus, I want to see him succeed. And if I love him above everything

else, then my first and chief business will be to help him succeed. If I can find out what object lies nearest his heart, then at once that object will become the center of my thoughts, and the business of my life. And is it necessary to spend one moment in studying the great heart of our Lord? Finding out the central object there? Has not the redemption of a lost world been the center of his thoughts and plans, and the burden of his heart, from the very beginning? Do you see that neighbor yonder? He is fifty years old and his soul is not saved. Now does Jesus love that man? Is he anxious to have him saved? Is he *very* anxious or only a *little* anxious? A careful review of that man's life would undoubtedly prove that our dear Lord Jesus has been wonderfully interested in him, all through the years past: been wanting him for a friend, a bosom companion, a yoke-fellow in labor. The cause has suffered greatly for want of his help; his whole neighborhood have felt the blight of his lifelong attitude against Christ. But Jesus has thought farther than that. Over and over again he has considered the unspeakable joy of that soul all through the coming eternity, and the large place he might occupy,

and the important interests he might serve for the whole universe; he has thought of the intense devotion and tender love of that soul toward himself during the ages, the strong ties that would bind them together forever; he has counted up the sum total of happiness that might come to him, and to his neighbors, won by him, to his and their children and their children's children, ever widening, ever increasing, until the whole universe could be made glad. Jesus has thought over all these things and a great deal more, until his lofty soul, full of tenderest compassions, has been kindled into a flame; and he has set his heart upon the conversion of that neighbor. Is this extravagant language? Would Jesus tenderly care for that man every day, and hour, and moment of his past life, averting diseases, warding off dangers, bestowing ten thousand favors, and spending an immense amount of effort and time,* if he did not love him tenderly, dearly?

And now can I love Jesus at all, if, when I see him working so hard to win that neighbor of mine, I am unwilling to go and help him? Shall Jesus spend years over him, and

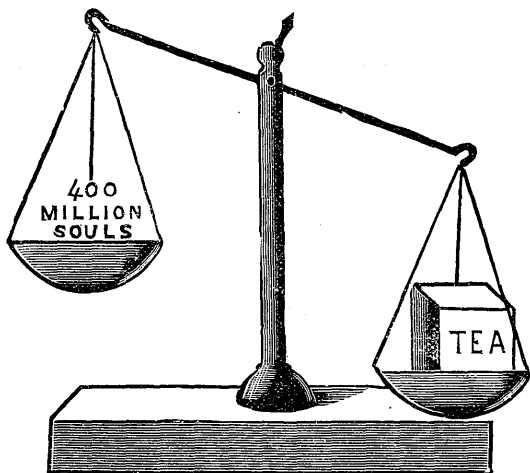
* See Is. 5: 2, 4. Luke 13: 8, 9. Rev. 3: 20, &c., &c.

I be unwilling to spend a day, or even an hour? Can I see my best Friend looking longingly over to that neighbor, his eyes filling with tears for that soul, and I not hasten over there, if, perchance, some earnest word of mine, may dry those tears, and fill my lovers bosom with joy?

And what is true of that neighbor, is substantially true, only on a vastly larger scale, of the 400 millions of China, for instance. O what absorbing interest Jesus must have in that largest and oldest nation on earth! How many millenniums of years has he wondrously preserved that strange people, and multiplied them until they form more than a fourth part of the entire population of the globe. Surely he must have some large place for them in the final working out of the problems of the universe. And what have I done, and what, my brother, have you done to help Jesus accomplish all he wants to accomplish for China?

Does this picture hit any of my readers? Have any of us put more money, during the past year, into one little article of diet, an unnecessary one at that, in some cases a harmful one, than we have put into caring for 400 millions of souls? Shame on us if this be true.

Don't let us too confidently tell Jesus we love him, if we can see him spending one fourth of all he has done for this world of ours, during four thousand years past, upon China alone, and yet we put more into our tea than we put into the conversion of China!



In fact, how can I love Jesus very much, if in general, I am indifferent to his plans, no care to know what he is doing in different portions of the earth, what marvelous things are transpiring here and there, how the devil is raging against him, what mighty conflicts are taking place. A wife love her husband

and no care or interest in his business, or his plans for life? Impossible. And so it is a very doubtful love that allows me to be very devoted to the interests of my own local church, or possibly my own denomination in my own state or country, but not a feather's weight of interest or care for the great work Jesus is accomplishing through other denominations and in other fields. The suspicion is, that my love for Jesus isn't pure love at all; but a selfish, partisan love, born of a spirit of rivalry, a desire to be at the top, to have my church or my denomination beat the others. Alas! how much of our devotion is inspired by purely selfish considerations, and how little by real, downright love for Jesus, or sympathy with him in the mighty work he is seeking to accomplish for the whole world.

I repeat, real, pure love for Jesus will make me interested in everything that interests him, so far as I may be permitted to know what interests him. It will lead me to pry into his heart yearnings, so that I may identify myself with him, as far and as completely as possible, and become a partner with him in his purposes and in his loves.

But more than this is true: love for Jesus,

close, intimate relations with him, begets love for souls. The animal in us predominates, self reigns supreme, spiritual interests are a blank, the future life shut out of view, so completely, that human sympathies, and human reason, devoted love for each other, all fail to move us to interest in lost souls, until Jesus comes to us, and takes up his abode in the heart, and begets there a new love, a new nature, patterned after his own; and this new nature contains as one of its chief and strongest elements, a love for souls, "Love is of God, and every one that loveth, is born of God, and knoweth God." I Jno. 4:7.

But this new nature is not only begotten in the soul when Jesus comes in, it is fed and nourished and grows strong only by continually feeding upon Jesus. And so it comes to pass that when my love for Jesus becomes chilled, when I allow myself to become engrossed in selfish schemes and worldly ambitions, and forget Jesus for the time being, my interest in the welfare of souls correspondingly decreases; and all the human sympathies, and all the reasonings, and all the sharp reproofs I administer to myself, for my cruel neglect of the perishing, avail nothing. Only a return to

Jesus, opening the door full and wide to him, until he fills me with his presence; only this can wake up my sleepy soul to a realization of what is transpiring around me, or fan into a flame any slumbering consciousness of the soul's value, or of eternal verities.

And as the amount of my love for Jesus determines how closely I cling to him, and how much time I spend with him; so it comes to pass, that the amount of my love for Jesus will determine my interest for lost men, and how much I shall be willing to sacrifice for them.

Heavenly Treasures.

4. But once more. A wise regard for our own future would demand, that the great commission become our life's mission.

The animal creation cannot think of the future, or plan for it: God thinks all the time of the future, as we have previously learned. He comprehends in his plans, not only all of time, but all of the coming eternity.

We all partake of the instincts and passions of the animal creation, and yet at the same time are made in the image of God, and therefore possess outreachings after the future life. Sin, however, poisons the higher spiritual ele-

ments in us, and brings to the front the lower animal nature. And so it comes to pass, that we are all prone to think most of present gratifications, and least of things that pertain to the future life; although the present is but for a moment, and the future is for eternity.

Regeneration, however, brings into life and activity the spiritual part. And though it does not kill out, or in any sense destroy the animal in us; yet God gives us the power to "overcome the flesh with its affections and lusts," to "keep the body under and bring it into subjection." And presents all the inducements that he himself is able to furnish, to make us like himself in "setting our affections on things above, and not on things on the earth."

It was said of Jesus,

"He shall see of the travail of his soul, and shall be satisfied." Is. 23:11.

And still plainer the statement of the apostle—

"Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

What was the joy set before Jesus, that induced him so readily to endure the cross, and even to despise the shame? Why, it was *the*

results that should come from all his humiliation and self-sacrifice; the final outcome of the travail of his soul, in the multitude who should be saved. A great multitude which no man can number around the throne, singing the glad song, a pean of praise, "To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God."

A picture of heaven, or rather of the entire universe, as it shall become through the infinite sacrifices he was making, was evidently ever present in the mind and heart of Jesus during his years of humiliation here on earth. A great company of redeemed ones, as *happy* as they can be, and constantly growing happier, the *noblest* beings in the universe, all patterned after the great King himself, and constantly becoming more like him, the *most useful* beings in the universe, because most resembling their Lord, and therefore best qualified to do good, and growing more and more valuable as the ages of eternity pass on.

O what a picture! How inspiring to a lofty soul that has forgotten self entirely, and finds supremest joy and pleasure in the joy and in the advancing glory of others. And to

think that all this company of magnificent creatures, so supremely happy and so incalculably valuable to the whole universe, have been rescued from a horrible pit, were the slaves of sin, hopelessly poisoned and ruined by it, led captive by the devil at his will; and were, every one of them, on the road to the "outer darkness," to the "lake of fire," to "shame and everlasting contempt," and were snatched out of their fearful destiny and lifted up into such exceeding joy and glory, by reason of his own sacrifices and supreme self-surrender!

Was not such a picture enough to "satisfy" Jesus? And reason enough why he should be so willing to "endure the cross, despising the shame?"

And now we are exhorted to be followers, close imitators of the Lord Jesus in all this: and have presented the same grand results and rewards of sacrifices and labors here. See especially, Col. 3: 1, 2. 2 Cor. 4: 18. Matt. 6: 19, 20. Luke 12: 35. 1 Tim. 6: 19.

The parable of the unjust steward, (Luke 16: 1-12) is evidently given to show how we may make even our money matters here on-

earth count for our own enrichment and glory in the future life.

A steward in charge of his lord's treasury is accused of wastefulness; called to account, and his resignation handed him. He has however, a few days left him in which to settle up accounts, and leave the business in shape for his successor: so he shrewdly embraces the opportunity to "feather his own nest." He calls one and another of his lord's debtors, and discounts their bills so liberally that he makes them, every one, his fast friends; places them under so great obligations to him, that they will never see him suffer, or allow him either to dig or to beg for a living. And so says Jesus, "make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." v. 9. Thus intimating very clearly that we may use God's money while here, to feather our own nests in the long eternity; that in fact, God puts money into our hands for this very purpose, for he closes his application of the parable thus—"If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

All that God has in the universe, he uses

for the accomplishment of the one great plan already considered. And so much of his possessions as he entrusts to you and me, are given to furnish us the opportunity of partnership with him in his one great work; and make ourselves rich in the same way Jesus did, rich in the love, and gratitude, and devotion of a large number of saved ones, who are brought there through our earnest efforts and self sacrifices here. Paul's wealth was in the churches he had planted, and the large number he had led to Christ.

"For what is our hope; or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."
1 Thess. 2: 19, 20. See also Phil. 4: 1.

Suppose a father puts into the hands of his son, at twenty-one years of age, ten thousand dollars, with this understanding. The young man to have the use of it for ten years, free of charge, and then it must be returned, every dollar of it, to his father. But whatever the son can make out of it during the ten years, by skillful using, and careful management, and continuous self-denial, that shall be his permanently. If by the greatest frugality, and persistent hard work, he can save a thousand dollars a year, over and above necessary ex-

penses; at the end of ten years he will have ten thousand dollars all his own. But if he begins to be foolish, becomes a spendthrift, consumes upon himself, and his friends, all that he makes; at the end of the ten years, he will find himself penniless. And thus it comes to pass, that every penny he spends upon himself during those ten years, except to keep himself healthy and strong, is lost; while every penny he saves by self-denial and careful economy, becomes a part of his permanent possessions after the ten years of trial are over.

So all we have here is God's, never ours at all. Put into our hands for the sole purpose of enriching us in the ages to come. Treasures not ours, through which we may secure treasures permanently our own. Every self-indulgence, everything used to gratify "the lust of the eye or the pride of life" is lost, irretrievably lost. While every crucifixion or denial of the present moment, if it is for God, or to help accomplish his great mission, proves to be seed that has life in it. Even a cup of cold water, given in the name of a disciple will not lose its reward.

And the wonderful thing about it is, the advantage we have over the son in the case sup-

posed; *whatever we save for God is multiplied, enriched by him a thousand fold on its way to the eternal shores.* Jesus says:

“Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit.”
John 12: 24.

You have a kernel of corn, or a handful of kernels, and are hungry; your appetite craves them. If you yield to present cravings, prepare them for food and eat them, they are gone, have no farther value, but if you resist present cravings, saying — “I can make a better use of those kernels, both for myself and all concerned,” and plant them in the ground out of sight, and out of your power, but in the hands of God; what will be the result? A few months pass and each kernal has grown into a large, strong stock, upon which may be found one, two, or possibly three ears of corn, with 500 and even a 1,000 kernels.

Those five loaves of bread and two small fishes, if selfishly withheld from the hungry multitude, might have furnished one small meal for the twelve disciples, and that is all: but when put into the Savior’s hands, in the interests of the many, just as needy as themselves, they were multiplied a thousand fold: and the apparent and momentary self-denial

became a source of perpetual satisfaction to the disciples whenever they thought of it afterwards, as well as full of instruction, and thus perpetual spiritual meat, to untold thousands of Christ's people, during all the ages since.

The poor widow, by dint of close self-denial, had saved two mites that make a farthing. Two little brass pieces, almost worthless; but it was all she had, "even all her living." She needed those two brass pieces for her day's food. But she loved God, and loved his courts; and so dropped them into the Lord's chest in the temple. And very likely went away feeling small over what she had done, and wondering why she should be kept so very poor. But the Lord Jesus happened to see it—He always happens to see whatever we do heartily, as unto the Lord—and he recorded it in her favor. And what has been the result? Oh how wondrously those two mites have been multiplied ten thousand, thousand fold! God's treasury has been enriched during all the ages since, by that one contribution. Millions of God's poor in every age, have been encouraged to give out of their deep poverty, and have had their souls richly blest by so doing. She may know nothing of all this; if so, a glad

surprise awaits her in that glory land; when one, and another, and another, until untold millions, shall have hunted her out from among all the widows of her day, taken her warmly by the hand, and thanked her over and over again for giving those two mites! A perpetual source of joy, and satisfaction, and wonder, during the ages of eternity. O won't she be always glad and thank God from the depths of her soul, that she fasted that day and gave the Lord "all her living?"

There is a beautiful and wondrously expressive passage in Is. 60: 17.

"For brass I will bring gold, and for iron I will bring silver, and for wood, brass; and for stones, iron."

Whatever we put into God's hands, he returns it to us, multiplied and magnified wondrously; made a thousand times more valuable. So long as we selfishly cling to it, or use it for present gratification, or to supply a present selfish need, it remains only brass. When we give our depraved, sinful, selfish hearts to the Lord Jesus, he returns them new and clean. When we turn over to him our crooked, worthless lives, miserable failures so far without him, he returns them beautiful, valuable, fruit-

bearing. When we turn over to him our worldly pleasures, all of them, as hard and crucifying as it may be, he immediately makes our brass gold, in a wondrously satisfactory way. And so when we give our money to him, as the widow her two little pieces of brass, how he multiplies and magnifies our self-sacrificing gifts, until every one of them become pearls of inconceivable value.

If a personal experience will be pardonable, I will briefly relate a little transaction occurring nearly thirty years ago; a very little thing, and yet strangely made a source of great joy to me during all these years since, whenever I have thought of it, as well as of glad anticipation, as I look forward to the future life.—The giving of only \$1.50 to a very poor family, at a time of severe trial, bought their hearts, as it were, gave me the freedom of their home, made them interested in me, and willing to attend our church services. First the prayer meeting, where the mother was converted and baptized. Then the father, a very rough, swearing man, followed suit. Six children brought into the Sunday school. A second and a third family, poor outcasts, like themselves, who never attended church, and

whom poverty and cheap clothing had kept out of church society, were, through their efforts brought to our services, and after a while to Chirst! And all this the outcome of a small money contribution, which proved, not, of course, a means of conversion, *but an entering wedge*, opening the heart, so that the truth could be dropped in there. It was a time of financial stringency with myself, in fact all I had, and no pledge, except the word of God, that I should have anything in the future. On this account perhaps, did the dear Lord so sweetly and gloriously turn my little brass into gold. For the end is not yet. I expect to meet that man and his wife in yon harvest land, followed perhaps, by their children, and their children's children, and who can tell how many others in their train. And I have a sort of presentiment somehow, that the very first greeting they will give me will be a hearty thanksgiving to God for that \$1.50. And so during all the ages of eternity, as I behold their happiness, and share in their bliss, and watch their developing characters, into loftier and still grander proportions, will not every penny in that \$1.50 become a pearl? And shall I ever cease to thank God for the golden opportunity

of putting that little bit of money into his treasury?

In how many ways, I might have used it upon myself! It might have gone into smoke in a few cigars. It might have furnished a momentary pleasure at a theatre or dancing party. It might have added a pleasant ornament, or a richer fibre to my wearing apparel; or furnished my palate with additional dainties for a day or week: and then the curtain would have dropped, and the scene ended. My kernels would have been eaten up, instead of planted in the Lord's wondrous soil: my brass remained simply worthless brass, with no golden harvest.

A sad consciousness comes to me now, however, and a humiliating confession; that after such an experience of the Lord's strange chemistry, I have failed to embrace a hundred golden opportunities since; and so have wasted treasures, and wasted years to review, in the main. And while writing this, there comes over me a feeling of humiliation and regret, that no words can describe, and a sense of poverty in the future life. For, if \$1.50 invested for God, has given me so much of joy, and was made an entering wedge by which

several precious souls were won to Christ, who will welcome me in heaven, and be my "joy and crown of rejoicing"—O how many such glad welcomes, I have lost! Heaven is poorer, and I shall be poorer forever, for my selfish folly here!!

O my brother, if you want your brass turned into purest gold, put it into God's hands: for all you use upon yourself, remains simply brass, your kernel kept out of the ground. And the same is true of *time* spent for God, or of *words* used for him, or of *pleasures*, *life plans*, *business* yielded, *loved ones* laid upon the altar.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, *shall receive an hundred fold*, and shall inherit everlasting life." Matt. 19:29.

Strange we cannot see this clearly, as Jesus did; and so, for the joy that is set before us, be willing to endure any cross, and despise shame and reproach. For they are all "light afflictions," and endure but "for a moment;" while they "*work out for us, a far more exceeding and eternal weight of glory.*"

Surely a wise regard for our own future, will require that we make the great commission, our life's mission.

We have learned then, that the great commission is not given to the clergy as a class, but to all God's people as individuals; that its obligations are absolute and imperative, enforced by the natural relations we sustain to him as the bride and the child, by human sympathies, by the great value of the soul, by pure love for Jesus, and sympathy with him in his work, and by our own best interests in the future life: as well as by the fact that it is the last command of our ascending Lord, embodying his great heart of love, for our race, and the pith and the marrow of his own grand mission to earth.

CHAPTER IV.

We are prepared now for a more careful and practical look at the great commission. What after all, does it mean to each individual christian? What sort of work is required to carry out its imperative claims?

Are our present plans all wrong? Shall we discharge our salaried preachers, sell our expensive organs, dismiss our paid choirs, and dispense with such attractive places of worship? No, nothing of this. These agencies are all good so far as they go, provided they are not used to foster pride, or get ahead of some other society.

The difficulty is, they do not reach the masses, the whole population, and therefore come short of obedience to the great commission, which plainly reads, "*every* creature," And those who are reached by present methods, are not as thoroughly reached, or as soundly converted; and when converted are not brought into as healthy a christian atmosphere, and therefore make a sickly, stunted

growth: while God's people, who pay their money for this sort of proxy preaching, lose almost entirely the large spiritual blessings, and the growth in grace, which faithful obedience to God's command, always brings.

And yet we are making rapid strides, and along gospel lines in the main. We are increasing very rapidly in an educated, and attractive, and efficient ministry; we are studying more carefully the wants of the public, and of the church membership, in the building of our houses of worship, with all the modern conveniences; we have found out something of the power of music, not only to attract the people to the house of God, but even to impress gospel truth upon their hearts and consciences; we are becoming able and willing to support a goodly number of thoroughly qualified evangelists, to supplement the pastor's work in the great congregation, who by unusually powerful preaching, concentrated upon one line of truth, combined perhaps, with shrewd advertising of subjects, or peculiar exentricities, or skillful management of the meeting, or possibly the successful manipulation of the steriopicon, are able to crowd the house to the doors every night, and so reach a goodly number

who had not before been reached by the ordinary services.

Then we have learned how to reach still others, who will not come to any church edifice, by skillful street preaching, or securing a tent, or an opera house, or a gospel car, or gospel wagon. While for the lowest down people, the "highways and hedges" class, we have skillfully invented the "Salvation Army," with its attractive uniforms, drums, brass bands, etc.

And yet with all these various agencies, every one of them measurably successful in reaching souls,—less than one half of the total population, even in our own christian land, have the gospel preached to them at all.

Out of a population of 65 millions, there are about 13 millions church members, exclusive of Roman Catholics. Leaving 52 millions non-church members. Counting out 7 millions Roman Catholics, and perhaps as many more children, too young to be led immediately to Christ, and we have still left us 38 millions. And of these it would be a large estimate to say, that 5 millions attend our churches. As a matter of fact, the average attendance on the Sabbath, all over the coun-

try, is less by a considerable, than the total membership of our churches. While an estimate of one-third of the sabbath congregations as unconverted, would be a very large estimate. Bringing the habitual church goers outside of the church membership to less than 4 millions.

Of course the Sunday school, the young people's societies, the special religious awakenings, the street preaching, the salvation army work, etc., etc., considerably increases this estimate. But the largest possible estimates will leave not less than 30 millions of people, adults, in this, the most christian country on earth, who are almost as completely outside of christian influences, as if they lived in the wilds of Africa, or central China. There are small towns and rural neighborhoods where the proportion is far less, where nearly every person is brought under religious influences. But there are other places, especially the larger cities, where the religious destitution is simply appalling. In the little city of Davenport, Iowa, where the author lives, an exceptionally nice city to live in, with a very good average class of citizens,—if every protestant church edifice were packed to the doors, every sabbath,

not one fourth of the population could be accommodated! And unfortunately our churches in Davenport are not packed. Probably twice as many as now attend, could easily find sittings. And yet, we have here all the various agencies usually relied upon, thoroughly developed and working efficiently.

THE REAL DIFFICULTY STATED.

What then is the matter? The author desires modestly to assay an answer to this most momentous question.

The difficulty lies in our understanding of the great commission. Our methods have very naturally been begotten of the old Romish notion, already sufficiently ventilated in these pages, that it belongs to the clergy to do the preaching. So thoroughly rooted in the best religious soil of the world has been this notion, that the Sunday school work, the Y. M. C. A. work, the Christian Endeavor idea, the Salvation Army work, and every work that has given the layman something to do, has met with a strange opposition, and has had to work itself to the front, through a vast amount of prejudice and jealousy, not only in the ministry, but among the very best of our lay members. The fear that persons might run before

they were called, that our dear sisters were getting out of their place, that a host of young men were usurping prerogatives that did not belong to them; and all that sort of nonsense, begotten solely by a false view of the position and work of the pastor, and of the clergy as a class.

But the saddest outcome of this Romish view is, that the great body of our laymen have *never felt the responsibility of personal effort*. They pay their money to secure a man to do this work; and this, together with the feeling that they are not personally adapted to such work, haven't the gifts or ability, as they imagine, to do it successfully,* has had the effect to quiet their consciences, and throw off any feeling of responsibility. And when the appalling destitution around them, and all over the world is clearly presented, the value of the soul and the superior claims of the future life; and they are aroused to do more than they have been doing, their first and only thought is to secure an evangelist, a singer, a lay missionary or some other attraction, to *assist the pastor!*

* How much education, or what sort of tongue talent would be needed to warn a blind man that he is walking toward a precipice—or to awaken a man who has fallen asleep on a railroad track, with an express due in ten minutes!

It never occurs to them that this is a work they ought to do themselves; and that no proxies, however well qualified, can shift the fearful responsibility from their own shoulders, or please God, or successfully accomplish the work.

The writer desires to relate how his eyes were first opened to a clear understanding of the meaning of the great commission, in its relation to the neglected ones immediately around us.

Some twenty-six years ago, he was pastor of a small Baptist church, in the city of Valparaiso, Ind. Membership about one hundred. Methodist and Presbyterian much stronger, each having two hundred and fifty or over, each also sustaining a flourishing academy that brought into their congregations a large number of young people. These three and a little Christian church, with a score of members, constituted the religious furnishings of the city and the adjacent country, containing, all told, a population of about four thousand. The Baptist church was in very great need of a revival, no conversions for years, low state spiritually, small Sunday school, small congregations, scarcely any unconverted at either Sabbath service. The pastor had frequently pre-

pared sermons for the unconverted, and been obliged to preach them to professing christians only. By some careful figuring he had ascertained that there were at least fifteen hundred people old enough to be christians, who never came inside of a church door. He had also come into possession of two other facts that began to trouble him. The first was, that neither the Methodist nor Presbyterian churches were likely to look after those fifteen hundred people. Having a large number of unconverted already in their congregations, they found plenty of material to work upon without seeking new pastures. If, therefore, these fifteen hundred are to be looked after, the Baptists must do it.

But a second fact, still more perplexing, was that neither the Baptist pastor nor the membership, nor the choir, nor the church edifice were sufficiently attractive to draw any one of these fifteen hundred people. How to reach them was therefore a most perplexing problem.

They thought they had a solution. Good Brother Ash, pastor at Laporte, twenty-five miles east, was very popular in Valparaiso. Whenever he came a full house greeted him;

and he had given encouragement to help when needed. So after the week of prayer, special meetings were begun, and Brother Ash invited. But for some reason he would not come. Two deacons were sent for him, but failed to bring him; then the pastor went, but he would not come. We felt indignant, for there seemed no good reasons; but the Lord had shut him up, and he just would not come.

Meanwhile the meetings were continued without a particle of interest, only a growing anxiety on the part of a few members to have a revival. The pastor could not preach extemporaneously, and had used up all his old preparations before the meeting began, and of course could not prepare a written sermon every day that had any drawing power in it. When he had a whole week for preparation, he was unable to draw the unconverted on the Sabbath, much less on a week day night. And he felt the humiliation of his position very keenly, but not a bit more so than his good brethren did. But what could be done? A little handful of anxious ones meeting every night, praying for a revival, and yet completely beaten when brother Ash obstinately said "no."

As a next best thing the pastor wrote to every Baptist minister within reach of Valparaiso, but unsuccessful everywhere.

Three weeks thus passed, when as a last resort he went to Chicago to secure brother Hunt, then a very successful Sunday school man, and lay worker, and a warm personal friend. Brother Hunt "wanted to come very much, but was so situated" etc. He finally said, "Go and get brother Brace." Brother Brace was a young man, a convert only three years old; without education, a foreigner, with a brogue that almost made it difficult to understand at first acquaintance, uncouth in his appearance, and without a particle of polish in his manners: but a warm hearted, genial young christian, full of love for Jesus, and willing to do all he could for him. A mason by trade, with a mother and two sisters depending upon him for their support. However, by becoming personally responsible for his wages as a mason, brother Brace was secured.

He brought with him a satchel full of tracts and papers, and proposed to visit every family in the city, and speak an earnest word to every individual in each family; but wanted somebody to go with him. "Two by two," he said

“was the gospel plan.” It was with considerable difficulty that a partner was secured. Several of our best brethren and sisters had nothing specially important on hand just then; but the very idea of doing such a work almost took their breath away. Finally good brother Wallace consented to go with brother Brace, on condition that he “shouldn’t be expected to take any part during the day !” They began in the morning, starting on the street next to the church. Stopped at every house, Methodists, Presbyterians, everybody. Brother Brace was very persistent, yet without offense, in seeing every person in the house—the hired girl, the man sawing wood out in the back shed, every child, large and small. A few earnest, tender words, a prayer where found desirable, and a warm invitation to attend the meeting at night.

To cut short the story—The very first night we had some new faces in our congregation and a new interest. In fact, brother Wallace had got his mouth open and his heart too, long before the evening service ! Within a week, the house was full, and nearly a dozen had asked for prayer. The Methodists who had been running a meeting during all these weeks

with indifferent interest, began to wake up, and very soon their house was full. We sent for the Presbyterian pastor, who was helping somewhere in a meeting; he came home, opened his church, and it was soon crowded. And thus for weeks, the work developed more and more power, until salvation almost literally "ran down our streets like a river." It was by far the most extended and powerful work of grace Valparaiso had ever before enjoyed. I do not know the number of professed conversions—several hundreds—but I know that every person in Valparaiso had the message of salvation earnestly presented to him two or more times, at the least, before that meeting closed. For brother Brace and partner had been at work but three or four days, when several other parties were ready to fall into line, and ere the meetings closed a large number of the converts had also undertaken the same good work.

This was my first real lesson on the great commission. And it proved a most effectual commentary, especially upon the one word "*every* creature."

FOUR GRAND RESULTS.

Four results are particularly apparent in such a work.

1. Every body is reached with the message of life. And this is not true of our present methods, and can never be true by anything less than a systematic, thorough, house to house, hand to hand canvass, undertaken by a great multitude of God's people.

2. Positive obedience to Christ's greatest command, is thus insured, with all the blessed results of faithful, careful obedience. And as has already been shown, present methods have utterly failed here. They are not obedience. They do not reach "every creature" in any community; never have, never will: for it is not God's plan, and can never therefore hope to secure his heartiest approval.

3. It is the only possible way of proving to the unconverted world, the supreme importance of religion, and the exceeding value of the soul. When the christian people in any community become so thoroughly in earnest for souls, that they are impelled to go right out after them in earnest, personal conversation, neglecting their business to do it, making sometimes great personal sacrifices to do

it; it doesn't take long for the unconverted to catch on to the thought that the soul must be of value, and religion a personal matter to them.

On the contrary, when christians of any community club together, and hire a man or woman to do their preaching, and their house to house visiting for them, while they go on about their worldly business; the impression is unavoidable, that, while religion may be of great importance, it is not quite so important as our regular business, and should never interfere with it. Human nature is such that we don't do things in that way, we can't when we become intensely interested in any matter.

A little child is lost in a neighboring wild wood. You don't employ a skillful scout at good wages to hunt up the child—yes, you might do that, but you wouldn't wait on him alone. Everybody turns out, and the woods are thoroughly scoured, until the little one is found. Before one man could get over all that ground, the little one might perish a dozen times.

If your friend has fallen into the water and is drowning, you will hardly wait to circulate a subscription, and send abroad for a skillful

swimmer ! The first man at the water's edge who can swim at all, would be implored to hasten to the rescue.

A loved one has taken poison. You will of course hasten to the nearest physician. But he may be absent, or a long ways off. You'll not wait a moment, even for him, if you know what to do yourself, or if any of your neighbors who come in, can tell you. And when the physician comes, you'll not then coolly go about your business, not if you care very much about the outcome; you'll undoubtedly stay right by, till the crisis is over at least, business or no business.

So if I believe that my neighbor's soul is worth inconceivably more than any possible earthly thing, and that it is in immediate danger of eternal loss, how can I go quietly about my worldly business, and leave that soul's eternal destiny to the uncertainties of a proxy, who has so much work thrust upon him, that he may never reach that neighbor of mine, until it is too late ! *And especially if I know, that all the proxies that have been employed for years past in my community, have so far failed to reach even the one-half of the perishing ones immediately around me.*

I believe the soul vastly more valuable than anything else on earth? And yet have left over one-half of my own neighbors and friends without an effort on my part, or on any body's part to rescue them! Surely there must be some mistake about my conception of the soul's value. My whole past life has shown that there must be a good many things of more value in my eye, than the souls of my neighbors.

But if there are serious questions as to *my* orthodoxy, how about those neighbors of mine, who have so far been neglected? How can they find, by anything they have ever seen, that the soul has any special value? If they carefully study my past life for instance, to find out the soul's value, will they not conclude that a good horse, or a comfortable home, or a new suit of clothes, has occupied a great deal more of my thoughts and of my heart, than the interests of their lost souls?

I may reply that "I pay \$25, \$50 or \$100 a year to support the gospel and help save my neighbors, that I have \$500 invested in the church building, that I attend every night, and sometimes twice a day for a month, or even two months, during the protracted meeting,

and almost always take part while there. Is not all this proof enough of deep interest?"

Yes, proof enough of deep interest in *something*. But suppose I subject myself to a little sharp cross-questioning for a moment. How much, for instance, have I put into tobacco during the past year? Or into fancy horses, or into my summer outing, or into that additional 80 that I purchased in the spring, or into that palatial residence recently built, or into the furnishing of some of its rooms, or into a more stylish wardrobe? If the money I have put into the cause of Christ, and the time given to it are offered in evidence of a deep heart interest, I must not wince when the light is turned on, or when my heart is probed to the bottom. As a matter of fact, the time I put into that protracted meeting, was not very valuable time. I did not sacrifice business interests, or crowd my farm work very much. The meeting was held at a season of the year, and at an hour of the day, when I was not specially crowded. And the amount of money I have put into the Lord's cause, all told, is perhaps *one-twentieth*, or possibly scarcely *one-fiftieth* part as much, as I have invested in worldly interests: and so if contributions of

time and money are the guage of real interest, they will prove me about *one-twentieth* or *one-fiftieth* as much interested in souls and in heavenly treasures, as in the body and in earthly things.

Perhaps, however, this sort of probing is too sharp; it may not be appliable to the case in hand. Suppose, on the contrary, that I am a thoroughly earnest and devoted christian, and have given my money and time, from the purest love to God, and the most earnest desire to save souls; that in fact, this is the uppermost desire of my heart. Yet I ought to know that, however thoroughly I have proved to myself, and to the church, and to a portion of the unconverted around me a deep interest in souls, yet my money, and my efforts have never reached or touched, in any way, that vast number around me, that unfortunate one-half of our population, whom existing methods have failed to reach. So that all my gifts and efforts *have failed to furnish one solitary evidence to these persons, that I have any care for souls.*

They look on and say "yes, that man is evidently interested in something. He spends a good deal of time and money in religious

matters. Probably, that is his way of getting enjoyment out of life. We all spend a great deal of time and money to have a good time and enjoy life. As to his interest in souls, well, we don't know about that. He has worked hard to get his *relations* into the church, and a few of his neighbors. Perhaps he thinks them saved from a deal of misery in the next world. But he don't care anything about *us*. Been living right here for thirty, fifty years past, and had a thousand chances to talk his religion to us. But never a word! *His love for particular, favorite souls may be strong, but his love for average souls like our's isn't worth a copper."*

Dear brethren in Christ—This is a fearfully serious charge—that it is impossible to teach the unconverted world, the superlative value of the soul, by our present methods of church work, or by any proxy attempts to reach them, while the *principals* in the case, the employers, that is, the great body of professing christians, are pressing every possible energy in the acquisition of wealth, or other worldly treasures and for worldly ends.

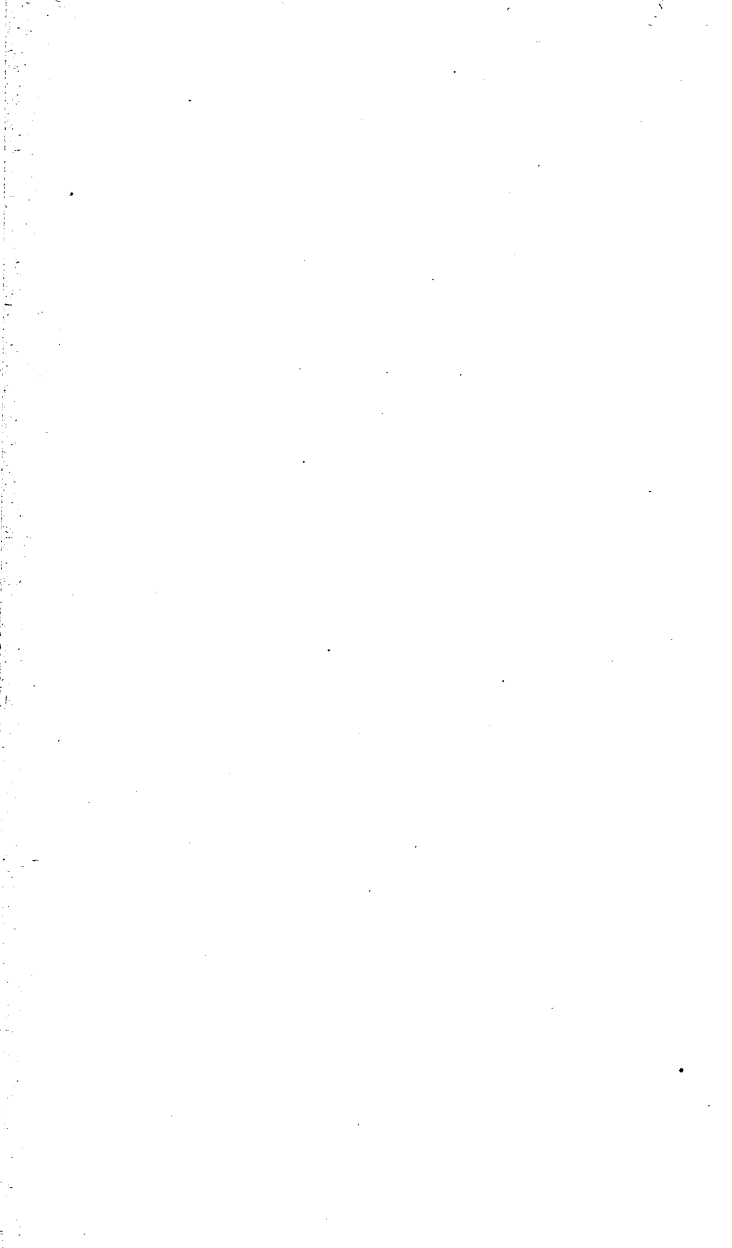
Intense *personal* effort, pressed incessantly, "night and day with tears," disclosing a great

burden, a deep heart current, that is deeper and stronger than any other heart longing—oh this is the great need of the hour. And such as this can only be born, and after it is born, only developed by direct obedience to this great commission, a personal attempt, so far as in us lies to “preach the gospel to *every creature*.”

4. The converts under this plan are brought into the right kind of christian atmosphere. Their conversion is more thorough, their surroundings are more healthful, and they will therefore make altogether a better and stronger growth.

Let me put this in another form. A mother who has travailed in birth is, other things being equal, the best one to have charge of the new born child. At least she will take it to her bosom, love it as her own flesh, and furnish it the most healthful food. When a convert has been brought into the church by an evangelist, or any outside agency, or even by the pastor, the individual members having had no travail of soul, can't cherish a mother's tender love and sympathy, or furnish a mother's food. The convert must thrive as best he can, in the midst of a cold, calculating, mer-

cenary atmosphere, *reared by those who paid their money to secure him, but had no soul travail.* In other words, direct personal effort for individual souls, is the only natural way, it is God's way of fitting his people to take care of the young converts and make them bible christians. "Like begets like."



PART SECOND.

THE GREAT COMMISSION IN ITS RELATION TO THE WORLD AT LARGE.

CHAPTER V.

All the preceding arguments and considerations, while specially designed to present our obligations to those immediately about us, the home field, are of equal force in their application to the great world, outside of our own Jerusalem. In fact no presentation of the great commission could be possible that should stop short of the whole world. For this is precisely what it says—Go ye into *all the world* and preach the gospel to *every creature*.” Jesus’ great plan of the ages included a redeemed world. This was the burden of his life here, as it had been the centre of his thoughts, and plans, and labors, from the beginning of creation.

He laid down his life that he might “see of the travail of his soul,” and leaving earth to take his place again at the right hand of

God, he incorporated, as we have seen, his life thought and life burden, and the thought and burden of the universe in the last great command given to the church — the great commission. And we have not earned a vacation, or respite, or a time for self-indulgence and ease, until we have each done what we can toward obeying the command.

In presenting this part of my subject, permit me, by way of preface, to express a degree of surprise and regret at the attitude of many real good brethern toward "Foreign Missions," as we have learned to designate the work of carrying the gospel to peoples outside our own country. In some respects it is unfortunate that we have to divide the work into "Home" and "Foreign," with separate boards to manage each. In the mind and heart of Christ, it is of course one work; and as laborers together with him, it should be the same with us. But like all great enterprises, the truth has dawned upon us gradually. Both Home and Foreign Missions, as we now understand them, are new things, a comparatively recent development. Less than one hundred years ago they entered the thought of the Christian church, as a matter demanding

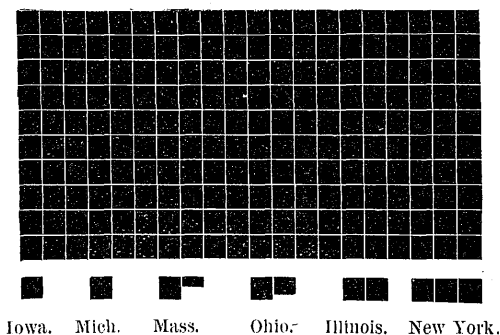
organization, and combined effort. And even then only a few caught the idea. A little bit of leaven, with a great big barrel of meal to be leavened by it. It isn't therefore, to be wondered at, that the thing has not yet developed into perfect symmetry and beauty. The great mass of the meal in the barrel has scarcely been touched. Probably three-fourths of the membership of our churches take scarcely a thought, and invest neither time nor money in missions of any kind.

Perhaps in God's economy, separate boards, with separate collecting agencies, that often get in each others way, causing friction and jealousies, may be as needful as separate denominations. Almost every important truth has had to fight its way to recognition, by getting possession of a few, who band together and organize for its special presentation. And ere they are aware, have blossomed out into a full-grown sect or denomination, with this one great truth as their corner stone; to defend which, and push it to the front is their peculiar mission. And so, collisions and differences, and strifes have been the order of the day during most of the centuries past. And yet we firmly believe that out of all this din and

smoke and battle-strife, truth will eventually emerge, perfect and complete, with every part full grown, and harmoniously blended with every other part—a symmetrical, beautiful whole.

And so it may be necessary to have the great mission of the church divided into separate parcels, with a board and a collecting agency for each, who shall give themselves heart and soul and mind and strength to pushing to the front, and keeping to the front their particular branch of the work; saying with Paul, “This *one thing* I do,” and knowing nothing else. Possibly, in no other way can the whole truth be thoroughly developed, and every branch of the work at last find its true place.

Let us suppose an ardent Foreign Mission agent comes before a congregation here in Iowa, and presents a map of China, for instance, with her 400,000,000 of heathen. To make his points sharp and plain, he exhibits the following diagram, containing two hundred squares, each square representing 2,000,000 of people, the present population of the State of Iowa:



And he delivers himself somewhat after this fashion:

"Now as you can see from this diagram, China contains two hundred times as many people as the state of Iowa, and therefore the salvation of China becomes two hundred times as important as the salvation of Iowa.

"But this tells only a small part of the truth. For in Iowa there are 3,500 churches of the various denominations with nearly 3,000 preachers [ordained]; while in China there are only 589 preachers, and 522 churches. That is, while China has two hundred times as many people as Iowa, Iowa has nearly seven times as many Christian churches and five times as many preachers as the entire Chinese Empire. Or, to put it in another form so as to be more easily comprehended, while 2,000,000 in Iowa have about 3,500 churches and 3,000 preachers to look after their spiritual interests, the same number of people in China, 2,000,000, have only three preachers and two and a half churches on the average. And while Iowa has one professing Christian to every six of her population, China has only one to every 10,700. In other words,

Iowa is 1,780 times as well supplied with Christian influences in proportion to her population, as China.

"But this is only a general view and dry figures. Descending a little more to particulars, let us pick out a representative town in Iowa with 2,000 population, and with five or six churches, each with a house of worship and a pastor, and struggling hard to live, because there are more than the place needs, or can well support, without outside aid. Each of these churches, however, demand one of the best preachers in the state, in order to successfully compete with the others; and each one obliged, for the same reason, to put two or three times as much money into the meeting house, as the necessities of the population demand. And the music! A fifty dollar organ, did splendid service in church No. 1, for a long time, and until church No. 2 bought one at two hundred dollars, then the old organ is "no go," and the community are bled for a thousand dollar pipe organ. But this stirs up the Christian enterprise of church No. 3, and they never let up on the community until a fifteen hundred dollar instrument is secured. And when these three churches get a head of the rest in the matter of music, or in their houses of worship, the fourth church must get even with them, by doubling their subscription and increasing their demands upon the treasury of the State board for a higher priced minister. And so it goes. Very likely, in addition to these five or six fair sized and respectable churches, that have first-class houses of worship and first-class pastors, there may be found in the same town, especially if it has a promising future, and is to become an important center of influence, as every western town is pledged to do — two or three other little organizations of from five to twenty members each, who are struggling up into life, and who send most eloquent moving appeals to their respective State boards

for aid — 'that the glorious truths we represent, so essential to the best interests of a perishing world may secure a foothold.'

"And these little struggling organizations are as ambitious as the largest, and as plucky. They are not backward in saying they don't want help unless they can have first-class help. No second rate preacher will do at all, and no second rate house of worship.

"Well, now in contrast with this average western city, with so many preachers and churches that they are treading on each others toes — you may pick out thousands and tens of thousands of towns and cities in the Empire of China, with populations ranging all the way from 2,000 to 200,000, and even more, without a single church or preacher, or even a lay-member to direct one soul in the way of life."*

By the time the Chinese agent has reached this point, our good brother, the Home Secretary or State Superintendent, who has talked

* Since writing the above my attention has been called for the first time to the remarkable address of President Northrup before the American Baptist Missionary Union in Cincinnati, May, 1891, in which occurs the following:

"We ask you to consider most seriously the vast relative waste in men and money, involved in the condition of things existing in all the Northern States — the part of country represented by the Union.

"To illustrate the matter which we have in mind, let us take an example of numberless cases, with many of which everyone is familiar. Here are five fields, each having a population of fifteen hundred, and five evangelical ministers — one Baptist, one Presbyterian, one Congregationalist, one Episcopalian, and one Methodist — twenty-five ordained ministers preaching the gospel to seven thousand five hundred people, while on the other side of the globe there are twenty-five fields, each having a population of three hundred thousand, and but one ordained minister; twenty-five men preaching the Word to seven millions five hundred thousand

Iowa, and prayed Iowa, and thought Iowa, and dreamed Iowa for so many years that he really believes it stands first in importance, and ought to receive the largest contributions, begins to get red in the face, and asks the committee of arrangements to have

people—one thousand times as many as are under the care of the same number of religious teachers at home. We ask now in all earnestness: Would it not be infinitely more reasonable and Christian, if these several denominations would apply at home the principle of comity which they recognize abroad, keeping five of these ministers here and sending twenty-five to aid their brethren, each of whom is confronted by nearly a third of a million of pagans? If it would be wrong in the sight of God to put five ministers of different evangelical denominations in a village of fifteen hundred people in China, or Africa, or Burmah, restricting their labors to that locality, is it not wrong, and equally wrong, yea, wrong in a greater degree, to do the same here, while hundreds of millions of our fellowmen are living and dying in the darkness and misery of heathenism? The field is the world. The whole world is missionary ground. Every city, every village, every neighborhood, in which there is one man, or woman or child, who is not a citizen of the kingdom of God, is a missionary field. We challenge any man to adduce reasons which will approach to a justification of the course of the Christian churches in distributing their forces over this missionary ground—the whole world—in such an extraordinarily uneven way, putting one minister in charge of three hundred people, many of whom are Christians, and another of no greater ability, in charge of three hundred thousand, of whom all, or nearly all are pagans. If the great evangelical denominations would act on the principle of comity here suggested, it would be an easy matter for them to send an immediate reinforcement of sixteen thousand men, so that there might be one minister to every fifty thousand pagans.

“Is it a violation of truth or charity to say that the existing state of things is a great religious scandal, an offence against God, and a crime against our brethren of the heathen world, sitting in the region and shadow of death, perishing for lack of the Light of Life.”

that map of China taken down. And putting in its place a fine large map of Iowa, so large that it covers nearly all the space in front of the congregation, he proceeds for an hour in a most earnest and eloquent way to present the demands of our own great state. He can point out on that map scores and even hundreds of important towns and cities, very important, rapidly growing, destined to become important centers, where we have no churches at all, or possibly very small organizations, heroically struggling against fearful odds. His earnest appeals to denominational pride, and loyalty to the truth "as we hold it," a patriotic devotion to our own country, and the central place we occupy among the nations, and the wonderful outcome abroad by and by, *after* we have grown into sturdy manhood here at home, usually wakes up the brethren, some of them in a very special way — for good Deacon Shortsight, who never gave a dollar for Foreign Missions in his life, says — "Yes brethren, this is the kind of mission work I believe in. I don't take much stock in the "heethen Chinees," but I'll go my bottom dollar on Rev. Bro. Sweepstakes, who knows how to she-la-le those

miserable Campbellites, and can crowd his house in spite of the Methodists and all the rest of them."

Here is apparent collision of interests, and yet all one work. Each brother is thoroughly devoted to his branch of the work, as he ought to be, and presents it with enthusiasm and power. But when he contrasts it with the other branches of the work, is quite apt to over-do the thing. In the above instance, the Foreign Mission brother, while his figures vividly present the appalling destitution of China, and its relative value in God's sight, in language that cannot be gainsaid; and while he tells the truth in reference to very many, far too many, towns and villages in our own land, yet the picture he presents is overdrawn. For the large majority of our population is not thus surfeited with religious agencies, especially in the larger manufacturing cities of our country, and in a multitude of rural neighborhoods.

"In 1880 there was in the United States one evangelical church organization to every 516 of the population. In Boston there is one church to every 1,600 of the population; in Chicago, one to 2,081; in New York, one to 2,468; in St. Louis, one to 2,800. And church accommodations in the city are growing more inadequate every year. Including church organizations of all sorts, Chi-

cago had in 1840, one church to every 747 of the population; in 1851, there was one to every 1,009; in 1862, one to 1,301; in 1870, one to 1,599; in 1880, one to 2,081.

"In that city there is a certain district, of which a careful examination has been made; and in that district, out of a population of 50,000, there are 20,000 under twenty years of age, and there are Sunday school accommodations for less than 2,000. That is, over 18,000 of the children and youth are compelled to go without the gospel of Jesus Christ because the Christians are asleep.

"South of Fourteenth street, New York, there is a population of 541,000, for whom there is but one Protestant church to every 5,000 souls.

"In Ohio more than one-fifth of the population is in evangelical churches, while in Cincinnati, only one in twenty-three."— *Our Country*, by Dr. Strong, pp 134-5.

But there is another point, possibly overdrawn by our earnest Iowa brother, and yet thoroughly true. The home field is the *mother* of the foreign field, and must needs become full grown and strong before she can accomplish large results upon the foreign field. The whole heathen world has been left to perish with scarcely an effort made to rescue them, during all the centuries past until one hundred years ago, and all because God's people were not sufficiently educated and trained. Not trained to give of their money, or to give themselves to the work; not sufficiently educated in Bible truth to understand or feel the obligation.

And as the whole work abroad depends upon the intelligence, and the wealth, and the disposition to use it for God, of the individual Christians in Christian lands—so the work of increasing the numbers, and developing the resources, and cultivating the benevolence of the church here, becomes primary work, second to no other in importance; absolutely essential, indeed, to the very existence, as well as the future development of the work abroad. All this is true up to a certain point, and with one or two conditions.

When an individual Christian or church have reached such a stage of development and growth, as to be able to do a certain work that God wants them to do, and that work is the main business of their Christian life, and is providentially thrust upon them, and they refuse to do it, or fail for any reason, *there is no further development or growth probable, shall I say possible?* On the contrary, at the very point where they refuse, will begin a retrograde movement; and *they will gradually loose both their power to do and the opportunity to do.*

When God said to the children of Israel, at Kadesh Barnea, "Behold, the Lord thy God

hath set the land before thee, go up and possess it," Deut. 1: 21, and they refused to go forward, the result was exceedingly disastrous; for the opportunity even was withdrawn, and that whole generation miserably perished in the wilderness; and it was thirty-eight years before the command and the opportunity was repeated.

Now it has already been shown with sufficient clearness, and beyond the possibility of a question, that the work of carrying the gospel to every creature is the great work of the church, and the life business of every individual member of it. If therefore, it can now be shown:

a. That there are already churches enough in the United States, with men and money, and resources of all kinds sufficient to carry the gospel speedily to every soul on earth, and

b. That God is saying in thunder tones, "Behold the Lord thy God hath set the land before thee, go up and possess it;" and saying this now, in a way, and with an emphasis that he never before used. Saying it in the remarkable resources he has placed in the hands of his people, resources of money, five fold more than would be required to place the

means of salvation within the reach of every soul on earth, during the next five years, as we shall see farther on; resources of men and women, consecrated young men and women by the hundreds of thousands, intelligent and every way qualified, with their lives before them, and no other work pressing upon them; saying it too, as never before in the world's history, in the remarkable way the whole world has been opened to the reception of the gospel. Note for instance the ringing words of Dr. Murdock in his address before the Baptist Mission Union, in Philadelphia, Pa., May, 1892:

"It (the first Foreign Missionary Society organized in England one hundred years ago, by Wm. Carey, and others) was for the world, but the world was closed against its agents. There was not a foothold for a Christian missionary in India, China, Japan, or the islands of the seas. The doors were absolutely shut and bolted against the entrance of the messengers of the glad tidings. The only refuge of Carey was in a small district belonging to the king of Denmark, who was more liberal than the great English trading company.

"There was not a government in all the heathen world, nor in the nominally Christian world, outside England and the United States, that would give the missionaries protection: 'The kings of the earth set themselves, and the rulers took counsel together, against the Lord and against His anointed.'

"The church, as a whole, was indifferent if not hostile.

The sharpest weapons of wit, and the most open anathemas of spiritual authority, were hurled at the heads of the men who had undertaken to revolutionize the religious opinions of the world, and change the character of its inhabitants, with £13.2.6! There was not an educated man to be found, or who could be spared, to go to the heathen. There was no human prospect that funds would be provided for the accomplishment of the undertaking. Here the society stands in the presence of a barred world, a sleeping church, and an alien civil power. Here are a few men ridiculed for their folly, or despised for their impracticableness, hooted at for their pretensions, without the countenance of the wise, the fostering hand of the rich, or the patronage of the great, represented by a literature which caricatured their persons and heaped obloquy on their motives; and to the casual observer they stand for all there was of the modern missionary enterprise one hundred years ago.

"But was this all? Nay! nay! O short-sighted men of wisdom and might, this was not all. Before these men was the promise of 'a great God and a great King above all gods' to His Son, 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' And to them the Son had said, 'Go ye into all the world and preach the gospel to every creature; and lo, I am with you always until the end of the world.' They heard the command, they believed the promise and began the work. Has Christ kept His promise, and has the expectation of this little company been realized? Listen. In the place of that new society there are now more than one hundred of similar form and purpose. In the place of that one devoted missionary there are now 7,900 missionaries in field, with more than a thousand additional laborers under appointment, or in course of preparation, hopeful,

joyous, anxious to go to their chosen work. In the place of the three hundred converts or thereabouts from heathenism living at that time, there are now nearly 1,000,000. In the place of the £13.26, or about \$65.50, the contributions to the Protestant Evangelical Missionary treasuries during the last year were about £2,500,000, or \$12,500,000. And still the watchword is onward and higher. For in the place of the small district of Serampore, all the continents and islands, all the kingdoms and dominions of the round world, are open to the messengers of the glad tidings. And God is saying to us in His word, in His providence, and by the echoes which come flying under the seas, "Go up and possess them." "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.'"

If time allowed a rehearsal of the strange manner and the peculiar providences attending the opening of the whole world to the gospel, especially India, and China, and Japan, and Africa, as Dr. A. T. Pierson, for instance, has so eloquently and clearly put it in his "Crisis of Missions" and his editorials in the "Missionary Review," it would add still further emphasis to this call of God, to go up and possess the land, and fasten upon us so fearful a weight of responsibility, that to say no, or to wait for further development and strength here at home, would simply mean spiritual barrenness and death.

I am neither an alarmist, nor a pessimist. But in the providence of God, I have seen a good deal of our own country, and have usually traveled with my eyes open. And there are some very alarming facts, that should awaken vast solicitude on the part of God's people. Among them are the following:

1. That our churches are increasing in wealth far more rapidly than in their benevolent contributions. You may find good brethren, by the tens of thousands, who began ten, twenty, or thirty years ago to give \$25 per year for the support of the gospel at home, when they were worth next to nothing; and have continued to give the same amount up to the present time, though worth, possibly, a hundred times more now than when they began. And the almost universal rule is that the poorer members contribute on an average several times more in proportion to their means than the wealthy members; and the wealthy ones, or those who are becoming wealthy, scarcely ever make their contributions keep pace with their increasing wealth. There are a large and rapidly increasing number of exceptions to this rule, noble exceptions; and herein lies the promise of the future. But

with the rank and file of our membership, the proofs of the statement I have made are most abundant and conclusive.

The increase in contributions to all our missionary organizations, both home and foreign has been very rapid. According to Dr. Dorchester's statistics, "The total amount given for Home and Foreign Missions [by all the evangelical denominations in the United States] in 1850, was \$1,250,000, and in 1880, \$5,900,000. An increase of 472 per cent."

This on the surface seems a magnificent result. But when placed along side of that other fact, "In 1850 the communicants of Evangelical churches in America were worth \$1,000,000,000; in 1880, they were worth \$9,000,000,000," the occasion for congratulation gives place to a painful sense of humiliation and anxiety for our future; our wealth has increased *twice as fast* as our benevolences. And this, too, in face of the fact that missionary information is far more general now than then — that the greater portion of the heathen world has been opened to the gospel since 1850—and that in a single year now more converts are secured than in the entire forty years previous to 1850.

And the showing would not improve one whit, if we study the question of *motive* in our contributions.

"Religion in reality is an unselfish thing, but ordinarily there is so much of self mixed up with our pretensions to serve God, that it really bears little resemblance to its founder. This makes the spectacle doubly sad because the matter not only begins with self but ends there. The ordinary history of the ordinary church has been about this: Organization, struggle and sacrifice, followed by prosperity, up to a certain point, viz: independence. The object of the struggle being first to get a building, the very best possible, beautiful without and comfortable within, to be used and enjoyed by the ones that paid their money to build it. Second, a continued increase of membership until the number shall be sufficiently large to make the burden of supporting a pastor easy. That each may have just as great religious privilege as possible, at just as little expenditure of money as possible. Third, the very best preacher to be obtained for the money, that can be raised without any one feeling it. It is a great pleasure to listen to an attractive preacher, and a great bore to listen to any other kind. The house, the preacher, the music is all for selfish personal enjoyment. Those acquainted with any church during this formative period know that it is usually vain to expect anything worth mentioning for the outside world while this period lasts. And notwithstanding the objects before the church have all been selfish, yet it has prospered because of its activity. In activity there is growth."

The above is a clipping from the Chicago Standard of Aug. 11, 1892, written under the

non-de-plume "Crank:" And while it, perhaps, slightly overdraws the picture, it must be confessed there is at least 75 per cent of solid truth in what he says. And when the church has reached the point of independence, is there one in a thousand that will keep up their contributions? turning their attention to a perishing world? A church not far from the writers home have raised, as shown by the Treasurer's books, an average of \$4,000 per year, for the past four years, for a new church edifice. And all this in addition to all their usual church expenses, and their benevolences; and not one of the contributors, so far as the writer's knowledge extends, has injured himself or his business by this large giving. But do you imagine any of said givers intend to continue that sort of giving now that the beautiful house of worship and the \$3,000 organ are paid for? Not a bit of it. Its true the contributions this year, under a special pressure, are considerably in excess of past years, \$200 more for home and foreign missions. But this means \$3,800 less for the Lord than during each of the four years when they had the stimulus of a beautiful church edifice twice as valuable and attractive as the

other denominations in the city could afford. And is not this the real motive behind nearly all the expensive church edifices in our country?

Brethren, is Mammon really increasing his grip? And are our largest gifts for the Lord chiefly inspired by pride, or a spirit of rivalry, or other purely selfish considerations?

2. A second quite as alarming fact is, that the churches here *are slowly yet surely drifting away from the masses, from the poorer classes, and from the great body of wage-workers.* The battle between capital and labor is already on. And unfortunately for our influence over the laboring classes, the capitalists are largely members of our churches, or pew holders. The wealth of the country is rapidly getting into the hands of professing Christians. While church members number only one-fifth of our population, they probably hold over one-fourth of the taxable property of our country, and are very rapidly increasing that percentage, while one-half of the balance is held by the pew holders. So that the church is largely counted on the side of the capitalists, the employers as against the employed. And this fact alone is putting up a

wall of separation between the church and the laboring classes that is almost insurmountable.* Added to this is the magnificence of many of our church buildings, in the larger cities especially. Their expensive furnishings, the costly carpets and cushions, that make the poor man ill at ease, if he ventures inside — a consciousness that he is out of place; and not at all allayed by the silks and satins and laces and diamonds, and the gen-

* "Employers who are leading church members are said to be as ready to oppress workmen as those who make no Christian profession at all, and illustrations are cited to prove that for some occult reason they are more ready. Church members are accused of being first and most merciless in cutting down the wages of helpless girls while maintaining their own salaries and dividends. A report is made of one employer who gave largely and with much applause to the building of a church, and then deducted the cost of it from the wages of his help. And such men as these are pillars of the churches, occupy the chief seats, fill the highest offices, impart to them their tone and welcome the workingman if he comes as a beneficiary, which his self-respect resents.

"When lockouts and strikes occur, the churches side with the employer, deride labor organizations and throw the weight of their influence against them. Seldom is the church just enough even to be neutral. It is a "Mammonized" institution; it belongs to the plutocrats, and gives disgusting exhibition of its servility when it grovels at the feet of a public robber until he throws it in contempt a few thousand out of his ill-gotten millions. The clergy have either been so narrowly miseducated as to be unable to appreciate the justice of the cause of labor, or they are too cowardly to champion it."

The above is from the August Forum and is a summary of the laboring men's indictment against the churches. It is of course a prejudiced view. Nearly every statement is overdrawn. But so much the more clearly does it prove the real animus of the laboring classes as above stated.

eral display of wealth and fashion on the part of the worshippers who are wont to meet there; and unfortunately too, not allayed by the omission of a warm welcome and a cordial hand shake, too often forgotten.* The writer was in the Sunday school of a fashionable up town church in New York city, when the Superintendent urged the scholars to do something to fill up the large number of vacant seats. "We can do it," he said, "we can just boom our school if we will work for it. *But don't go on First Avenue for scholars.* 'Oil and water never will mix.' I am a friend of that class of people, have been connected with Mission Sunday schools for years. That is the place for them; we don't want

* The following rules prevail at St. Dives, of Giltedge:

"The earth is the Lords, for He made it, but this pew is mine, for I pay \$700 a year for it.

"How hardly shall they that trust in poverty get a sitting on the center isle.

"The poor ye have always with you, but you can get away from them a little while on Sunday.

"He that keepeth his pew keepeth his life.

"As a bird that wandereth from her nest, so is a stranger who wandereth into a church without an invitation.

"Give me neither poverty nor poverty.

"The rich and the poor meet together, but not on the same day.

"If thou hast nothing to pay, why should he not stand thee up in the vestibule?

"It is a cold day for the stranger."—*R. J. Burdette in Sunday School Times.*

them here." This was in a Baptist church; I am sorry to say.

O what a conception of the meaning and the claims of the great commission, for brethren and sisters to spend so much upon their persons, and their church adornings, as to drive away from them more than one-half of our population at home; and at the same time so exhaust their resources as to have but the merest pittance for the great work abroad, the real business of their lives !

3. The third alarming fact, that naturally, and perhaps necessarily follows the one just mentioned, is that vice and crime of all kinds is alarmingly on the increase in our own country; showing that the churches are for some grave reason losing their influence over the masses, and therefore their leavening power.

Dr. Strong in "Our Country" has proved this by an array of facts that are startling, and cannot be gainsaid. His book is so extensively read that a review is not needed. One item alone is sufficiently suggestive:

"Taking all kinds of intoxicating drinks together, the people of the United States used three times as much per capita in 1883 as in 1840."

And his conclusion is,

"That immorality and crime are increasing much more rapidly than church membership. That is, the dangerous and destructive elements are making decidedly greater progress than the conservative.

"Our churches are growing, our missionary operations extending, our benefactions swelling, and we congratulate ourselves upon our progress; but we have only to *continue making the same kind of progress long enough, and our destruction is sure.*"— *Our Country*, p. 216.

There are other alarming facts; but it is never pleasant to dwell on the dark side of any subject, and usually not profitable. I have called attention to these dark shadows, because it is vitally important that we understand the whole truth, especially if God has already begun to punish us with blight and death for our long neglect. A great many good brethren in their clear vision of a brilliant approaching day, seem blind to the fact that there is absolute retrogression instead of progression in the great body of Christian people; that those who are making progress, real progress, in benevolence and in devotion to Christ, and consecration to the Christian's life work, are as yet in the small minority; and that a fearful catastrophe is imminent unless in some way the church can be awakened to her high privilege and duty. And this seems

hopeless unless the few who live near to Christ shall consecrate themselves anew to Him, laying all they have upon the altar, their bodies for service, and all their wealth for the perishing; and begin as they have never done before, to plead with their brethren and sisters in Christ, and plead with God until a mighty downpour of the Holy Spirit shall be secured, and so life and activity come into the vast army of dry bones !

The fact is that any plea for the enlargement of the home work, that has in it the least implication or suggestion of neglect of the foreign work, or of waiting for larger growth here, is manifestly of the adversary. It comes a great many years too late; for the curse of God is already upon us. The evidences of degeneration and spiritual decay and loss of power are too plain. We have waited too long already. We have come to the Red Sea; great mountains are on either side of us, and the Egyptians are already making fearful havoc on our rear; to plunge forward right into the mighty sea of unsaved souls, is our only chance for life, or health, or progress.

THE KIND OF WORK NEEDED.

And the kind of home mission work needed

to prepare the church in the completest possible way, for undertaking the work abroad, is the work thus far almost completely neglected. And that is the attempt to obey the great commission here at home, by reaching, the so far unreached one-half of our population, in the method presented in Part I, Chapter IV.

And see how natural this method, how manifestly of God, and how completely it would equip the church for the work abroad !

Suppose a church to begin the work of preaching the gospel to every creature in their own neighborhood. They go "two and two," only a few at first, but love for Christ and sympathy for the perishing constrains them. And as they go from house to house, pleading tenderly with their neighbors, Jesus goes with them and their "hearts burn within them." The very first day's service, leaves them with larger, warmer hearts, larger views of duty and privilege, and a more thorough consecration to the work of the Master. And as the days go by, days of delightful service, days of communing with Jesus, never to be forgotten, days of rich growth in grace, and of rapidly increasing knowledge of themselves, and of their neighbors and God's ways — the inevit-

able result will be a fixed determination to make this more than ever before a life work. Other brethren and sisters will catch the fire. The converts, brought out under such influences and in such an atmosphere, will readily fall into line; and so, very soon quite an army of laborers will be enlisted. Their own immediate neighborhood will speedily be worked up, and the outlying neighborhoods visited. But the heart still enlarging and the knowledge of the truth increasing, it will be only a little while before one, and another, and another of the younger members will begin to study the wants of the perishing millions who have never heard the truth, and will say to the church, "Here am I, send me;" and the good old deacons with money will say, "Yes, we want a part in this work, we would go if we could, but are too old, you go and we'll hold the ropes, we'll pray for you and give all we have, if necessary."

And so one and another would be sent out from that single church, and supported by the members; thus realizing in the most natural way possible, and in God's own way, Dr. Gordon's idea of "Decentralization in missions," the enlisting of the individual churches by

bringing them into direct contact with the foreign fields. And one of the instances he cites, Pastor Harms, of Hermansburg, Germany, [See *Missionary Review*, July, 1892, p. 493], is the completest possible illustration of how to start the thing. For the work began in that case, not by stirring up an interest in foreign missions, but precisely as indicated above. His was the first attempt, so far as I am aware, in modern times, to actually and thoroughly reach every individual in his own city. And that work was continued, until two results were secured. In every home in Hermansburg the family altar was erected, and the week evening service of prayer and study of the Word was as largely attended as the Sabbath service, for everybody was there who could go.

And it was this attempt to obey the great commission at home, God's way of "beginning at Jerusalem," that opened the heart strings, and set them on fire to carry the message abroad.

But our foreign mission brethren have apparently forgotten this. In their anxiety to get money and find now and then an isolated minister, educated in the schools, to go

abroad; they have omitted God's method of preparing the soil here at home, both of money and men, for the great work abroad. Both money and men are forthcoming when the heart is right. And the men who are sent out, however well educated, are not fit to go, unless and until they have proved their love for souls and loyalty to Christ, by "beginning at Jerusalem." He only, who is faithful in the least will be faithful in much.

In the same way our home mission boards have failed to make the various home fields recruiting stations for the work abroad; nurseries where seeds are planted, and after one or two years growth are ready to be transplanted into the larger field, where they can grow and bear fruit for a life time. No horticulturist would be foolish enough to attempt to develop fullgrown fruit trees in his nursery. They are too close together to grow very large or become valuable. And yet that is precisely what we have been trying to do in God's field here at home; sticking to our nurseries, vainly attempting to develop a sturdy Christian manhood and secure a respectable harvest in a church of 100 or a 1,000 members, by keeping each other warm

and taking care of each others children, and now and then making an earnest effort to win to Christ the brother-in-laws of the church, and a few other gospel-hardened sinners who have grown up from childhood under gospel influences, while the great mass of the unwashed around us, and the almost unnumbered millions of paganism are forgotten.

And how many have gone so far in this direction, as to gather up a colony of Christians and go out into the unoccupied West somewhere, and locate by themselves, hoping in this way to build up an ideal Christian community, ignoring every law of growth in the spiritual realm, placing themselves outside of every promise of the Word of God. And in the face of the great commission, the example of the Saviour, the value of the soul, their relation to the great redemptive work of Christ on earth, and the whole history of Christian effort in the past, they have attempted to repeat, only in another form, the folly of the monks during the dark ages, who vainly sought to develop the spiritual life within themselves, by complete retirement from the world, isolation from all society, in some remote, unfrequented desert place, or

mountain fastness, where in a sort of living tomb, they could give themselves to prayer and meditation and study of the word.

Strange, passing strange, that the seeds of such monstrous fallacies should still be found in our churches, and in our plans for spiritual growth !

Our corn must be planted in the ground, put out of our own hands into the lap of God, if we want it multiplied; our brass must be given to the Lord, if we would have returns in gold; our five loaves devoted to the wants of the multitude, if we ourselves would secure twelve baskets full of fragments.

" Brethren, I would that one-half of the Baptist ministers at the North would give themselves to the work of evangelizing the heathen. Disastrous to our denomination at home, do you say ? Impossible. It would bring to our churches an unparalleled degree of prosperity; the places left vacant would be filled by men called of God from the ranks of the laity; ministers of other denominations would be won to us, convinced that we were holding the truth in its purity, and living it with apostolic fidelity: Christians of other names, moved by the power of our example, would obey in a worthy manner the Lord's final command; and this powerful missionary "movement" would confound infidelity at home, would convince the world that Christianity is, indeed, what it claims to be, and would mightily advance the kingdom of God in all parts of our country.

“ May the Divine Spirit enable us to penetrate to the heart of these great paradoxes in the kingdom of Grace—that we save our life, not by seeking, but by losing it; that we become rich, not by keeping, but by giving; that we become great in moral power among men, not by self-assertion, but by self-abnegation, by self-sacrifice from love to others; that it is through our poverty that we are to enrich the world, according to the way of Him who, ‘ Though He was rich, yet for our sakes became poor, that we through His poverty might become rich.’ ”—*President Northrup in Missionary Review, January, 1892.*

And this method of labor would not be so very expensive; a great many young business men, lawyers, physicians, mechanics and artisans of various kinds would go, many of them having means enough of their own, would not ask help from any source. And the work abroad can never be thoroughly developed; or at least, the progress will be slow, working at a disadvantage, until consecrated business men and skilled laborers of various kinds, shall consent to go with their families and aid the regular missionaries in teaching the arts and ways of civilization. Even the apostles found their hands tied, and their usefulness too much handicapped by too much outside business in the first church at Jerusalem. And so deacons were appointed to look after all this “serving of tables,” while they gave

themselves to prayer and the ministry of the Word. And this was in Jerusalem, among their own people, civilized, enlightened, and cultured in Bible truth. How much more the missionary to-day; especially those who go to the most degraded, semi-barbarous tribes, who have everything to learn; whose very language has to be committed to writing, and every art of civilized life and handicraft taught them. The missionary who has to be town preacher, town teacher, town clerk, town judge, town carpenter, town blacksmith, town tinker, town physician, and town everything, is very decidedly handicapped in his work. And it is altogether too expensive, to support a man at a generous salary to do so many things that consecrated laymen might do just as well, at a very slight cost, if any, to our mission boards.

"I believe the day has come when we may make large and blessed use of the industrial gifts of artisans in the great work of evangelizing the world. I know this moment of a boy being trained in Mr. Grattan Guinness's college; I knew his gift and his sterling Christian character. When that boy came to me he said: "I want to go to the mission field, but I have been reading the parable of the talents, and I read there that if a man does not use his whole talents for God, God will not bless any other talent. I am a blacksmith, I am a good blacksmith,

and I want to consecrate my gift to the Lord; I will go anywhere in the world provided I may teach the uncivilized savage to use the forge." I said, "I will take the responsibility of your training." I believe this is one of the mighty missionary forcers of the future. We know that missionaries going as brethren among the heathen, are necessary, and that great preachers are very useful but they are not so much needed in the mission field as holy men, men who will show the heathen all the sides of a Christian life, the home life, the social life, Sunday life, daily life. Now an artisan who is a man of God can do that as well as I can, and I do believe that for the transplanting of a Christian community into these mission lands, and the raising up of a native Christian community, we have in this Industrial Mission one of the great forces of the future. * * * There are thousands of artisans ready to go forth to-day, and it will cost little money.—*World Missionary Conference Report*, Vol. 2, pp. 533-4.

CHAPTER VI.

THE FIELD.

The field is the world, and a very large field it is.

The estimated population of the world to-day is something over fifteen hundred millions. In a general way it is said there are ten hundred millions of heathen in the world, the legitimate field for Christian effort abroad. But this is a very superficial, off-hand statement, that fails to tell the whole truth, or any where near the whole truth. These figures are based upon the very strange supposition that one-third of the earth's population, five hundred millions, are entitled to the designation of Christian as opposed to pagan or heathen. But the term Christian as thus used, is very misleading. To make out

five hundred millions Christians we have to count in all of Europe, those portions of Asia that are under the control of the Greek and Roman Catholic churches, all of North and South America, and as many of the islands of the sea as are nominally under the control of Christian civilization.

The real facts are that there are less than thirty-five million Protestant Christians in the whole world. The Roman Catholic church claims over two hundred million adherents, the Greek church ninety millions. And it is within the reach of our Christian charity to believe that there are large numbers in both these communions who are true Christians, who, through all their dead forms and gross caricatures of the truth, have reached a genuine faith in the Lord Jesus Christ. But the largest possible charity must leave the large majority in as complete blindness and as absolutely unsaved, as are the veriest pagans or heathen.

But this five hundred million so called Christian population also counts in all the unconverted in our own land, as well as in every land designated as Protestant, such as England, Germany, Skandinavia, etc. To call all the

infidels, sceptics, rationalists, spiritualists, atheists, socialists, anarchists, and all others who oppose Christ and are the avowed enemies of the Christian religion,—to call all such Christian, requires a very large stretch of the imagination !

We have already learned that in our own country, for instance, there are actual members of Christian churches, less than fourteen millions all told. If we add to these, the less than seven million (6,250,045) Roman Catholics, we have still left a large majority of our people, forty-five millions who are embraced in the legitimate field of the great commission, and must be won by us to the Saviour or perish in their sins after reaching the age of accountability. And this is the most Christian nation on earth, having a larger share of its population actual church members than any other.

As a matter of fact then, the entire population of the globe are in need of the gospel, except about thirty-five millions enrolled in professedly Christian churches, with now and then one in the Greek and Roman Catholic communions who have reached a real saving faith in the Lord Jesus Christ. It would be a very large estimate requiring an extraordinary ex-

ercise of Christian charity to suppose that there are fifty millions of people in the whole world to-day who are in possession of a genuine saving faith in the Lord Jesus as a personal Saviour. Leaving nearly fifteen hundred millions as our legitimate field of labor embraced in the great commission, to every one of whom we are commanded to go and preach the gospel ! A multitude literally that no man can number. If a child ten years old should begin to count one, two, three, four, etc., as fast as he could count, counting at the rate of one hundred every minute, keep at it sixty minutes every hour and ten hours every day, it would take him sixteen and two thirds-days to count one million and over sixty-six years to count fifteen hundred millions !

Imagine a procession marching by you ten abreast, and crowded up as close together as they could comfortably walk, each row being three feet apart, and walking as rapidly as women and children could well do, at the rate of two miles per hour. If you station yourself at the roadside there will pass you 34,600 every hour. If they march day and night there will pass you every twenty-four hours 830,000 souls.

Suppose they begin to file by you from Africa ; men, women and children — a motly crowd — some as ugly specimens of humanity as the world furnishes, of hideous look and disgusting manner, others of fine form and princely bearing. Millions of them wholly naked and more than three-fourths of the entire crowd less than half covered.* All save a possible half million totally ignorant of the truth; without God and without hope in the world.

But day and night they pour by you, a steady stream of unsaved souls, 830,000 every twenty-four hours until nine long months have passed before the 205,000,000 of Africa have all been reviewed.

Following these come the peoples of Asia : Eight days are occupied by the Arabs, twenty-five days by the Turks, Persia will require nine days, Afghanistan and Beluchistan together only four and one-half days ; Mongolia, Eastern Turkestan and Thibet eighteen days ;

*“Of the entire human race 500,000,000 are well clothed, that is, they wear garments of some kind ; 250,000,000 habitually go naked and 700,000,000 only cover parts of the body ; 500,000,000 live in houses, 700,000,000 in huts and caves and 250,000,000 virtually have no shelter.”— United States Gazette, August, 1892.

Annam fifteen days and Siam seven and one-half.

Then comes India with her two hundred and eighty-eight millions of souls requiring nearly twelve months night and day tramping; and the Chinese, nearly one-fourth of the earth's population, requiring sixteen months to pass a given point, and Japan with her thirty-eight millions and the isles of the sea with thirty millions more. And still we have left the four hundred and fifty millions from nominally Christian lands, some of whom have heard the truth through sadly perverted channels, but all are outside of a well grounded hope in Christ and must be counted as unsaved souls.

Altogether fifty-eight months, or nearly five years have passed since this vast procession started on its unceasing tramp. But during these five years over two hundred millions have gone into the eternal world; nearly four million new made graves every month! while five million births per month have added three hundred million undying souls to the countless throng!

The following facts and figures will give a bird's-eye view of the situation :

EUROPE.*

COUNTRY.	DATE OF CENSUS.	TOTAL POPULATION.
Austria Hungary	1888.....	40,464,808
Belgium	"	6,030,043
Bulgaria	—	3,154,375
Denmark	1886.....	2,108,000
France	"	38,218,903
Germany.....	1888.....	48,020,000
Great Britain.....	1881.....	35,262,762
Greece	1889.....	2,187,208
Italy	1888.....	30,565,253
Montenegro	—	236,000
Netherlands.....	1888.....	4,505,932
Norway	1875.....	1,806,900
Portugal	1881.....	4,708,178
Roumania.....	1887.....	5,500,000
Russia (in Europe).....	"	95,870,810
Servia	1888.....	2,013,691
Spain	1887.....	17,550,246
Sweden	1888.....	3,748,257
Switzerland	"	2,917,819
Turkey (in Europe).....	—	4,790,000
Besides Andorra 6,000 and Monaca 13,304....		19,304
Making a total population of		349,678,489
Divided religiously as follows :		
Roman Catholics.....		164,000,000
Protestants (so called)		90,000,000
Greek Church.....		85,000,000
Mohammedans.....		5,000,000
Jews		5,000,000
Total.		349,000,000

*For the preparation of the following review of the world I am almost entirely indebted to "The Gospel in all Lands," January, 1891, and November, 1892, and to the "Encyclopedia of Missions," published by Funk & Wagnalls, New York.

ASIA.

Asia embraces about one-third of the dry land of the earth, and over one-half of its population (856,775,000). There are but six independent countries; over one-half of the territory and nearly one-half of the people being under the control of European nations. The independent countries are Afghanistan, China, Japan, Korea, Persia and Siam.

Afghanistan has a population of about 4,000,000. All Mohammedans. No missionary work undertaken, except the "British and Foreign Bible Society" have published the New Testament, the Psalms and the historical books of the Old Testament.

China has a population of 404,180,000 divided as follows:

China proper.....	383,000,000
Monchuria.....	12,000,000
Mongolia	2,000,000
Jungaria	600,000
East Turkestan	580,000
Thibet	6,000,000

Three religions prevail; Confucianism, Buddhism and Zooism with probably 30,000,000 Mohammedans. There are thirty missionary societies doing mission work in China, who reported in 1890, 537 ordained and 78 lay mis-

sionaries, 353 wives of missionaries and 298 other women. Of native helpers there were 247 ordained ministers, 362 teachers and 1,277 other helpers, 439 churches, 871 preaching places, 40,350 communicants with 3,803 additions during the year.

That means one preaching place to every 464,041 of the people. One ordained missionary from abroad to every 752,662, and one helper of every kind, men and women, native and foreign, to every 128,226 of the people!

Japan reported in 1888 a population of 39,069,007. The chief forms of religion are Shintoism and Buddhism.

There were in 1890, eighteen societies doing missionary work in Japan, having 529 preaching places, 175 ordained and 15 lay missionaries, 160 wives and 139 other women helpers aided by 131 ordained and 551 other native workers, 207 churches already constituted with 29,663 communicants, 4,948 being added during the year.

Korea has a population of 10,528,937 with religion same as China. Only two societies were at work in Korea in 1890; the M. E. church (North) and the Presbyterian (North). Only 2 stations, 6 missionaries, 12 women, 12

native assistants, 2 churches with 149 communicants.

Only think of it! In our own country ten and one-half millions of people would be supplied with 24,200 churches, nearly 16,000 ordained preachers with Sunday school teachers and other helpers reaching up toward a million!

Persia had in 1881 a population of 7,653,600, divided religiously as follows: 8,500 Parsis, 19,000 Jews, 43,000 Armenians, 23,000 Nestorians and all the balance Mohammedans. Aside from a small mission sustained by the Church Mission Society of England who have gathered at 2 stations 130 communicants, the religious care of all this interesting people has been left to the Presbyterian board (North). They have 19 male and 35 female missionaries from this country, aided by 42 ordained and 217 other native helpers, and have gathered into 27 churches a total of 2,269 communicants.

Siam has a population of 6,000,000. Of these 2,000,000 are Siamese, 1,000,000 Chinese, 2,000,000 Leotians 1,000,000 Malays. The prevailing religion is Buddhism. The American Baptist Missionary Union began work among

the Chinese of Siam in 1834 with a view of entering southern China, and the missionaries have been gradually withdrawn into China, only one Siamese church in 1890 with 13 members.

The work in Siam is now left almost entirely in the hands of the Presbyterian board (North) who have 5 stations, manned by 17 male and 21 female missionaries, with 39 native assistants and a total of 1,114 communicants.

THE BRITISH

control countries in Asia comprising a population of about 295,000,000. The countries and islands are as follows:

Aden, a peninsula on the Arabian coast, and Perim, a small island at the entrance to the Red Sea; population, 34,711; all Mohammedans.

Bahrein Islands in the Persian Gulf, population about 20,000, Mohammedans.

Ceylon with a population of about 3,000,000 is divided religiously into Buddhists, Hindus, Mohammedans and Christians.

Cyprus, in the Mediterranean sea, had in 1881 a population of 186,173, three-fourths of

whom belong to the Greek church, the balance mostly Mohammedans.

The island of Hong-Kong, had an estimated population in 1888 of 215,800.

Beloochistan is in part under British administration with a population of between 500,000 and 1,000,000 Mohammedans.

Sikkim, in the Himalayas, population 8,000.

Andaman, Nicobar and Laccadive Islands in the Bay of Bengal have a population of 30,000, mostly Mohammedans.

Labuan Island, population 6,298 mostly Malays.

North Borneo, Brunel Sarawak, all in Borneo, have a population subject to Great Britian of 475,000, chiefly Mohemidans.

Nepaul, between Thibet and India is nearly independent, but under some control of India. Population 2,000,000. Hinduism and Buddhism prevails.

The Straits Settlements, comprising the islands of Singapore and Penang and the peninsula of Melacca have an estimated population of 900,000 chiefly Malays and Chinese.

India and its dependencies had an estimated population in 1888 of 269,477,728 (a more

recent census gives 288,000,000). Three-fourths of that number are Hindus the balance Mohammedans and Buddhists. *

FRANCE

controls in Asia a population of about 18,000,000.

Five separate towns in India with a population of 282,723.

Annam with 5,000,000 people.

Cambodia with a population of 1,800,000.

Cochin China with a population of 1,858,807.

Tonquin, population estimated at 9,000,000.

All these are chiefly Buddhists and Roman Catholics. *No Protestant missions in any one of these countries.*

RUSSIA

has in Asia a population of 17,483,839 including Siberia, Turkestan, state of Bokhara and the state of Khiva. A portion of these are adherents of the Greek church, but chiefly heathen and Mohammedans. *No missions in either of these.*

THE NETHERLANDS

in their colonies in Asia, constituting what is known as Dutch East Indies, have a popula-

*Forty societies at work in India (1890) had 385 male and 703 female laborers aided by 16,173 native helpers. 1,855 churches had 222,283 communicants. 20,850 converted during the year. But what are 20,850 converts compared with the 9,000,000 who are each year swept into eternity?

tion of 28,906,172. They comprise the islands of Java, Madura, Sumatra, Celebes, Rian-Lingga Archipelago, Banca, Billiton, Molucca, Boli, Lombok, parts of the islands of Borneo and New Guinea, and of the Timor Archipelago — Embracing altogether a territory of 719,674 square miles. The people are chiefly Mohammedans. Protestant missions successfully conducted by the missionary societies of central Europe. No American or English missions.

PORTUGAL.

has in Asia a population of 847,503 under its control, embracing Macao in China, and in India Goa, Damoa, the Indian Archipelago, etc.

SPAIN

has in Asia colonies with a population of 7,619,665 as follows:

Philippine Islands.....	7,500,000
Tulu Islands	75,000
Caroline Islands and Palaos.....	36,000
Marianne Islands.....	8,665

Some Chinese, but mostly Malays and in religion Mohammedans.

No mission work in the Philippine Islands, except some Bible work. But the American

board have been remarkably successful in the Caroline Islands.

TURKEY

has in Asia, Syria, Palestine, Asia Minor and Arabia a population of 16,133,900. Of these about 12,000,000 are Mohammedans and 4,000,000 are called Christians, belonging to the Armenian, Nestorian and Maronite faiths. In all these regions successful work is being done.

RECAPITULATION.

Afghanistan	4,000,000
China	404,180,000
Japan	39,069,007
Korea	10,528,937
Persia	7,653,600
Siam	6,000,000
British control	295,000,000
French "	18,000,000
Dutch "	28,906,172
Russian "	19,683,839
Spanish "	7,619,665
Turkish "	16,133,900
Total	856,775,120

"More than one-half the population of the earth are in Asia waiting for the Gospel. They know not how much they need it. We know it. They are not calling for us. We are not told to wait until they call. Their need and our knowledge constitutes God's call.

"The Protestant churches of Great Britain and the United States have missions in most of the countries of

Asia. We are debarred from Thibet; not by the government of China, but by the bitter opposition of the Buddhists, who will destroy life if necessary to prevent the admission of Protestant missionaries.

"Siberia is closed by the command of the Czar of Russia, who declares that the holy orthodox Greek church is good enough for his people."—*The Gospel in all Lands, January, 1891.*

There are then in Asia and the adjoining islands the following named countries where no direct mission work has been attempted :

All of the French possessions in Asia with a population of 18,000,000; all of the Russian possessions, 17,483,839; the Philippine islands under Spain, 7,500,000; and Thibet belonging to China 6,000,000. A total of 48,983,839 souls who are, as yet, denied the blessings of the gospel by the powers that be. But they are only a drop in the bucket compared to the almost unnumbered millions in Asia who are accessible to us, yet have not heard the "word of this salvation." And what have we to answer for this neglect? Is it worth our while to lift up our hands in holy horror at the authorities who are so zealously guarding the forty-eight millions of their people, when we are doing nothing whatever to reach more than *fifteen times* forty-eight millions in Asia alone who are already within our reach? When we

are faithful to present opportunities and responsibilities, God will surely unbolt the doors and place all these prescribed countries easily within our hands.

AFRICA.

Africa is in a transition state, nearly all of the country bordering on the oceans and seas, and considerable of the country inland being under the control of European countries.

The independent nations are Morocco, with a population of 500,000 ; the republic of Liberia, with a population of 1,068,000; Orange Free State republic, with a population in 1880 of 72,000 natives and 61,000 whites ; South Africa republic, also known as the Transvaal, with a white population of 110,000 and a native population of 500,000.

Egypt with a population of 7,000,000 and Tripoli, with a population of 1,000,000, are claimed by Turkey.

France controls Algeria, with its 3,910,399 inhabitants ; Senegal, Gaboon and territory bordering on the Congo, with a population of 900,000 ; and has established a protectorate over Tunis, population 1,500,000 ; Madagascar, 1,500,000, and Dahomey.

Germany controls large territories known as German Southwest Africa, German East Africa, and German West Africa.

Italy controls country along the Red Sea, and has established a protectorate over Abyssinia and Shoa.

Spain claims in West Africa a stretch of 500 miles of sea coast extending between Capes Bojador and Blanco.

Belgium directs the interests of the Congo Free States with its 40,000,000 of people.

England has extended a protectorate over Zanzibar and Uganda, and controls Basutaland, Bechuland, British Zambesia, Cape of Good Hope, Natal, Nyassaland, Gold Coast, Lagos, Gambia, Sierra Leone, Zululand, Somaliland, Niger District, and British East Africa.

The *Missionary Review* for December, 1890, says that "Africa is about three times the area of Europe, or 12,000,000 square miles and some writers estimate it to contain about an equal population — 325,000,000 souls." Others give the population at 300,000,000. We have no reason to believe it contains much over 200,000,000.

RELIGIONS.

The Mohammedan religion controls at least 26,000,000 of people in north and northeast Africa, and is steadily increasing its followers.

There are perhaps 170,000,000 heathen, some of these hold a mixture of Mohammedanism and Judaism. Many are degraded worshippers of fetishes.

In Egypt, Nubia, and Abyssinia are adherents of a faith called Christian, which has enough of truth to prevent its followers falling into the barbarities of heathenism, but not enough to produce a pure life.

Africa has been *skirted* by Protestant missionaries, especially on its southern and western shores, but very little has been attempted in the *interior*, until the establishment of the "Congo Free State." And now the very heart of the dark continent seems pulsating with new thoughts, and opening even anxiously to receive the words of life.

The total number of laborers employed in winning Africa to Christ by 43 missionary societies was, in 1890, 611 ordained and 170 lay missionaries, with 387 women; assisted by 209 ordained and 4,891 other native helpers. There were 505 churches with 101,312 communicants. And in the island of Madagascar

were 61 male and 49 female missionaries with 1,166 ordained native preachers and 56,539 communicants. But there are in Africa more than 200,000,000 as yet entirely out of reach of any gospel net.

NORTH AMERICA.

consists of the following countries.

Greenland, a colony of Denmark, population 10,000, mostly Esquimaux. Two societies at work there, the Moravians having 17 missionaries and 1,597 communicants.

Canada consisting of the provinces of Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, British Columbia, with some Artic islands, had an estimated population in 1880 of 5,000,000 of whom 1,791,000 are Roman Catholics, the balance recorded as Protestant.

Newfoundland, population in 1884 193,623, one-third Roman Catholic and the balance Protestants.

The United States, estimated population 65,000,000 including Alaska 50,000, and Indians, 250,000. One in eight of the population are Roman Catholics, balance Protestant.

Mexico, estimated population, in 1888, 11,490,830; 19 per cent white, 43 per cent mixed

and 38 per cent Indian. Mostly Roman Catholic. Eight missionary societies in 1890 employing 51 male and 78 female missionaries with 128 ordained and 199 other native helpers. They reported 201 churches and 13,263 communicants.

Costa Rica had on January 1, 1889, an estimated population of 205,730, mostly Roman Catholics. No missionary work.

Guatamala, population January 1, 1889, 1,427,116. Presbyterian church (North), one mission with 2 males and 2 female missionaries.

Honduras, population in 1889, 431,917 — Roman Catholics. No missions.

British Honduras, population 27,452. Missions conducted by the Wesleyan Methodists with 8 missionaries and 1,793 church members.

Nicaragua, population estimated 400,000, chiefly Indians, negroes mulattoes and other mixed races. Mission work by the Moravian brethren, 20 missionaries and 73 native helpers, 867 communicants.

Salvador, population 664,513 — Roman Catholics. . No mission work.

West Indies comprises the islands of Hayti

with its two republics of Hayti and San Domingo, and a large number of other islands belonging to Great Britain, Denmark, France, Spain and the Netherlands, with a total population of 5,541,592. Mission work conducted chiefly by the societies of Great Britain. There are 117 missionaries and 488 ordained native preachers, with 69,707 communicants.

Total population of North America 90,392,783 divided religiously somewhat as follows:

Protestants (so called).....	62,000,000
Roman Catholics.....	23,000,000
Heathen.....	4,000,000
Jews.....	1,000,000
Total	90,000,000

SOUTH AMERICA.

South America is divided into eleven separate states or nations as follows:

1. Argentine Republic, population in 1887, 4,086,492; while the immigration in the three following years reached over half a million. The Roman Catholic is the state religion, but all others are tolerated. Mission work is carried on by two societies, the M. E. church (North) and the South American Missionary Society (England).

2. Bolivia has an estimated population of 2,300,000 of whom 1,100,000 are Indians, 600,000 white and 600,000 Mestizoes or a mixed race. The religion is Roman Catholic, to the exclusion of every other.

3. Brazil is almost as large as the entire continent of Europe, having an area of 3,200,000 square miles. It had in 1888 a population of 14,002,335, more than one-half of whom are of a mixed race, with a large number of negroes and Indians.

The Roman Catholic is the state religion, but all others are tolerated, and all the seven missionary societies who are operating in South America are doing each a little in Brazil.

4. Chili. In 1891 the population was given as 2,766,747, including a foreign population of over 100,000 and 50,000 Indians. The Roman Catholic is the state religion, but all others are tolerated. Mission work is prosecuted by the Presbyterian church (North) and the South American Mission Society, having together 9 missionaries, 22 native helpers, 5 churches with 265 communicants.

5. Columbia reported in 1881 a population of 3,878,600. Probably it has now 4,-

000,000. The Roman Catholic is the state religion. Others permitted, "so long as their exercise is not contrary to Christian morals and the law." The Presbyterian church (North) has three stations, with Bible work by the American Bible Union.

6. Ecuador had in 1885 a population of 1,004,651, besides an unknown number of uncivilized Indians. The religion is Roman Catholic to the exclusion of every other.

7. Guiana has a population of 356,000 divided into three colonies.

British Guiana has a population of 278,477 is largely Protestant.

Dutch Guiana has 57,000 people who belong chiefly to the Reformed, the Lutheran and the Moravian churches.

French Guiana with its 20,500 people, are chiefly Roman Catholic.

8. Peru had at its last census, taken in 1876, a population of 2,621,844, besides 350,000 uncivilized Indians. There are 57 per cent of the population aborigines or Indians, 23 per cent belong to mixed races and the remaining 20 per cent are chiefly descendants of Spaniards, including 18,000 Europeans and 50,000 Asiatics, chiefly Chinese.

The constitution prohibits the exercise of any other than the Roman Catholic religion, hence no missionary work has been attempted, except that the American Bible Society distributes some Bibles through Colporteures.

The following statement regarding Peru, is measurably true of several others of these South American states where Roman Catholicism has had supreme control for three hundred years' past:

• "The population is nearly stationary, owing to the great infant mortality in the lower classes, as well as to small-pox and alcoholism among the Indians. There is no Sunday in Peru. The shops are open on that day as usual, and in the afternoon bull fights, cock fights and similar entertainments are always held. The women invariably go to mass in the morning while very few men are ever seen in the churches."— *The Gospel in all Lands, November, 1892.*

9. Paragua has a population of about 550,000, of which probably 150,000 are Indians and 13,000 foreigners. The Roman Catholic is the state religion, but all others tolerated. The only Protestant mission is conducted by the M. E. Church (North), with five foreign teachers, one native preacher and 106 communicants.

10. Urugua had in 1889 a population of 711,656. Roman Catholic is the state relig-

ion, but others tolerated. The M. E. church (North) has one missionary and wife, 2 female missionaries, 3 native ordained preachers and 350 communicants.

11. Venezuela. The census taken in 1891 gave the population as 2,323,527, of which the native Indians numbered 326,000. The Roman Catholic is the state religion. Others tolerated, but under severe restrictions. No missionary society at work, except that the American Bible Society circulate the Bible to a limited extent in the Spanish language.

This gives us for South America a total population of about 36,000,000 with seven missionary societies doing work there. The Southern Baptist Convention, the M. E. church North and South, the Presbyterian church north and south, the South American Missionary Society (England) and the Moravian Brethren.

These seven societies reported in 1890 a total of 140 stations, 142 ordained and 14 lay missionaries, 57 wives of missionaries and 28 other women. Of native workers there were 47 ordained preachers, 70 teachers, and 405 other helpers. Results, 116 churches, with 14,366 communicants. Or one ordained

preacher to 200,000 of the population and one protestant Christian to every 2,500.

O, think of it my brethren. We selfishly furnish ourselves, here in the United States, with over *five hundred* times as great religious privileges as we supply for these, our neighbors! Is that loving our neighbors as ourselves?

This completes the review of the world except Australia and the almost innumerable islands of the Pacific, and these must be dispatched in a few brief sentences.

Australia with its British colonies of New South Wales, Queensland, South Australia, Victoria and Western Australia has a population of 3,842,101. Of these about 750,000 are Roman Catholic and the balance Protestant, so called.

New Zealand has a population of 620,451, and Tasmania 151,470. About 100,000 Roman Catholics, balance Protestants.

The balance of the island world, not included in any of the foregoing statements, may be grouped under the following names :

Malaysia, between the China sea and the Pacific ocean, north of Australia.

Micronesia and Malanesia lying to the northeast of Australia, the first north and the second south of the equator, between 130 and 180 degrees east longitude.

Polynesia and the Hawaiian Islands embracing all the balance of the islands in the South Pacific ocean.

Mission work has been prosecuted with so much persistency, and with such remarkable success, that the larger proportion of all these islands are no longer heathen. More than 100,000 actual members of evangelical churches and a large portion of the remaining populations are nominally adherents of the Christian faith.

GENERAL SUMMARY.

A general summary of the whole world gives us results approximately as follows:

North America	90,000,000
South America.....	35,000,000
Europe.....	349,000,000
Asia.....	856,000,000
Africa.....	205,000,000
Australia	4,000,000
Grand total.....	<u>1,539,000,000</u>

Divided religiously as follows:

Protestants	162,000,000
Roman Catholics	220,000,000
Eastern church.....	99,000,000
Jews.....	8,000,000
Mohammedans	182,000,000
Heathen.....	868,000,000

Grand total.....1,539,000,000

Of these, the total number enrolled in all the mission churches in the world number less than 1,000,000.—while the Evangelical Christians in the whole world number but little more than 30,000,000. Leaving *about fifteen hundred millions* away from Christ, “without God and without hope in the owrld.”

CHAPTER VII.

This chapter is occupied with a discussion of the question of ability, the object being to show that there are already churches enough and means enough, four or five times over, to carry the message of salvation to all the world within a period of seven years, or by the close of the present century. I shall purposely figure upon a basis at least five times greater than would be actually required; and this for a reason that will become apparent as the discussion proceeds.

It has been quite the fashion, ever since Wm. Carey's time, in asking for contributions for foreign missions, to put the matter in a form that virtually gives the thing away, so far as impressing any special sense of obligation, or creating any expectation of seeing the whole work accomplished; both very important ingredients of a large interest in any enterprise.

The facts are, we have been *playing* at foreign missions for a hundred years past. And one of the reasons has been that our asking for contributions, both of men and money, has been the veriest child's play. Dr. Carey himself, unwittingly, set an example that has been perniciously followed ever since. His celebrated, "Inquiry," had more to do with arousing Christendom to the foreign mission enterprise, than perhaps any other printed matter of that day. It was in fact the pioneer appeal, the first published in modern times, so far as my knowledge goes, setting forth in language earnest, eloquent, logical and unanswerable, the obligation of the Christian church to carry the Gospel to the pagan nations of the world. But when he came to the question of *money raising* for such a gigantic enterprise, he became as weak as water. In the first place he had no expectation or conception of large expense. His plan contemplated a self-supporting missionary scheme in the main. In the second place, to raise the little money needed he modestly suggested as follows:

"If congregations were to open subscriptions of one penny or more per week, according to their circum-

stances, and deposit it as a fund for the propogation of the Gospel, much might be raised in this way.

"Many persons have of late left off the use of *West India sugar*, on account of the iniquitous manner in which it is obtained. Those families who have done so and have not substituted anything else in its place, have not only cleansed their hands of blood, but have made a saving to their families, some of six-pence and some of a shilling a week. If this or a part of this were appropriated to the uses before mentioned, *it would abundantly suffice.*"— See Carey's "*Enquiry*," page 85, 6.

And this has been the policy largely ever since, urging Christians to give a penny a week, or put in what they have heretofore been spending upon some useless luxury, or mischievous habit. Or perhaps urged to practice a little self-denial in the way of a cheaper wardrobe, or head-dress, or less expensive furniture in their houses, or walking now and then instead of taking the street cars, etc., ect.

But such a presentation is not simply playing at missions, it is worse than child's play, for it absolutely hides from sight the great question of stewardship. It takes for granted that what we have in our possession is our own, and that to contribute to mission work of any kind is a question of privilege, something we may do, or not do, as our fancy takes us. In other words it relegates the

great work of saving a lost world to the position of a street beggar, going about asking alms; a dog pleading for the crumbs that fall from our tables; instead of an honored member of the household, the first born child, of largest promise and largest demands.

The results of such a presentation are disastrous in the extreme, for the giving of a little crumb quiets the conscience as a rule, and so prevents a thorough discussion of the question of obligation to the heathen world.

"We've taken our annual collection for foreign missions, and I dropped in my mite with the rest; fifty cents or a dollar, I don't just remember the amount, but what farther claim has that work on me till next year?"

It operates still more disastrously upon the brother sitting in the next pew, for he says:

"Yes, I remember when the collection for foreign missions was taken; but somehow the brother who presented it didn't seem to enthuse me very much, and as I had forgotten to bring any change in my pocket, I let the contribution box pass."

Is it then a question of privilege, or feeling, or impulse? A by-the-way affair; a little past-time to be enjoyed if we feel like it? *No indeed.* It is a matter of supreme importance and imperative obligation, *the great business of our lives*, that for which we were sent into

the world, and to accomplish which we are supported here on earth and placed in charge of our Lord's treasures.

More than that; it's a question of obedience or of rebellion. Our Commander-in-Chief has issued the order, "Go ye into all the world and preach the Gospel to every creature." This, therefore, becomes our first duty. Feeling and sentiment and a special call are all out of place in the presence of a specific command.

But you say, "I have never felt myself specially called to foreign mission work." Shall I tell you why, my brother? It's because your ears have been closed, so that you did not hear the very loud and imperative order of our Commander-in-Chief.

But, "ought not a person to have a special call from God before undertaking so important a work?"

Certainly, and that is precisely what you have already. A *very* special and positive call to "go;" and you have no right to stay at home, until you can produce a special permit from the same Commander-in-Chief releasing you from the first order; making a special exception in your case on account of

physical or mental disability, old age or other reasons that make you an exceptional case.

The orders from headquarters are to all the church "go," and until the order has been fully obeyed, or so many have gone that there is no farther necessity, that order stands first and foremost and in such a sense that to venture to do anything else, without a special permit, is simply rebellion.

During our late war, when the volunteer list had become exhausted, and the demand for a larger number of men imperative, the government resorted to a *draft*, and the men upon whom the lot fell had to go unless physically disabled, or unless a large family, or large business interests, or large responsibilities of other kinds made it desirable, or a matter of economy to *secure a substitute*; but nothing less than an acceptable substitute would release a drafted man. No amount of family cares, or personal or business interests, or responsible positions in the local community were counted. The interests of the nation as a whole were always regarded more sacred and essential than any possible local interests, or tender family ties; and so the man must go or furnish an acceptable substitute.

So the eternal interests of a perishing world, and the interests of the whole vast universe so far as they are involved in the successful execution of the great commission, are unspeakably more important than any possible local interests or worldly ties; and every soldier of Jesus Christ has been drafted for special service until the whole world has been reached and saved. And the exhortation comes to each one "Thou therefore endure hardness as good soldiers of Jesus Christ."

Of course only a portion of God's people in this country could go abroad if they wanted to. A multitude of mothers could not go; many others would be too old to attempt such a service, others physically or mentally incapacitated, others again are at the head of such important interests here, that the cause at large would suffer more by their going than by their staying. Still others have so manifestly the money getting talent, and their large business interests have become so extended and complicated that careful economy as to the interests of the whole field would allow them to remain. But in each of these cases a substitute can be provided. That mother can do her best work for God by pre-

paring her children for the foreign service. So can the man at the head of that large educational institution, and the pastors of some of our churches, if they will do it. To induce a dozen promising young men or women to go abroad, and help fit them for the service, and help them to their fields, may prove a larger contribution to the evangelization of the world than to go yourself.

But in each and every case, except physically or mentally incapacitated for service, the personal obligation remains. I must go myself, or do a better thing for the cause abroad by securing substitutes, or furnishing the sinews of war.

But the object of this chapter is to present the financial side of this great work of the church, and an honest attempt will be made to strike the subject right in the center.

The amount of wealth in the hands of God's people in the United States, outside of the Roman Catholics, is supposed to be about thirteen billion dollars. This, however, is a low estimate. The wealth of the United States in 1890 was placed at sixty-five billions. Of this the Christian portion is supposed to be about one-fifth, or thirteen billions. But as

we have seen, the Christian population averages far more than the non-Christian in actual wealth, for the very natural reasons growing out of the more temperate habits and the greater industry of the former class. Probably one-fourth of the entire wealth of the country would be far nearer the truth. Besides this, at least one-half of the balance is in the hands of men whose wives or children are church members, or who have been so far reared under Christian influences, that they respect the church, and are, many of them, among its most liberal supporters. It would hardly be beyond the truth to say that probably one-half of the wealth of our country is in some sense subject to the call of the church of Jesus Christ, and is constantly responding to said calls as they are being made to-day.

But it is safer to figure below rather than above the facts. And in the present case it is quite sufficient for our purpose to suppose that out of nearly fourteen million Protestant church members in the United States, there are ten millions who are recognized as genuinely converted, and that these ten millions hold in their hands or subject to their control ten billions of dollars out of twenty or thirty

billions that are now under some sort of tribute to the Christian church in this country.

We have then ten millions of Christians with ten billions of wealth at their disposal. All of this, the persons and the money, confessedly subject to the call of God. All belonging to him and all given to aid in carrying out the great commission, answering the prayer of the ages, "thy kingdom come, thy will be done in earth as it is in heaven."

We purposely leave out of our estimates the twenty millions of Protestant Christians in other portions of the world. We will find out our own obligations and gracious privileges first.

Are then ten millions of workers and ten billions of money enough to answer that prayer of the ages, at least to the extent of fully obeying the great commission?

We answer without hesitation, yes, several times more than would be requisite to reach the whole race with gospel truth before the close of the present century, or within the next seven years.

Let us see how easily it could be done.

Ten millions of workers to reach fifteen hundred millions of unsaved souls means an

average of one Christian worker to every one hundred and fifty of the unsaved.

As a matter of fact, however, it would take but a small tithe of that number of workers; for each earnest worker quickly surrounds himself with young converts, who are born in the same atmosphere of consecration, and with the same views of obligation and privilege, and would, therefore, become his helpers. If he secures but one such each year, and each new convert one each year, the one would become one hundred and twenty-eight at the end of seven years. And as each individual could easily meet and converse privately with say one hundred souls during the year, spending several hours with each one, and meeting each one several times during the course of a year, the one consecrated man or woman could thus carry the message of salvation to not less than twelve thousand souls in seven years!

If then, only one in one hundred of these ten million workers should go abroad, how speedily could such an army, 100,000, consecrated men and women reach every lost soul on earth! It should be remembered that a vast amount of preliminary work has already been done in almost every nation on earth;

languages reduced to writing, the Bible and other books translated and printed, nearly a million already converted, a goodly number of whom have seen service. Each one of these one hundred thousand laborers from this country could at once secure from one to five converted natives to assist him, if he had the means to support them, some one of whom could act as interpreter, so that even while learning the language, he could carry the message of salvation to a multitude of souls, and five years would probably suffice to reach every lost one on earth.

Shall we then conclude that one hundred thousand are all that are needed, and all that God requires to give themselves to the work abroad? By no manner of means. This is precisely the mistake that we have been making all these years, asking and figuring so far below God's mark as to hide our obligation. For as one hundred thousand means only one in one hundred of the Christians in the United States, at once the ninety-nine would say and believe it too, "That lets me out." The result would be the one hundred thousand could never be found!

We must insist that it is the duty of each

one of these ten millions to lay himself upon God's altar for this one great work, either to go himself, furnish a substitute, or hold his property subject to the one demand UNTIL THE THING IS DONE.

But we are purposely figuring upon a large scale, and so let us suppose that it would require one million laborers, or one in ten of the true Christians in the United States to "go," and the balance to support them.

And let us still further suppose that it might cost on an average \$1,000 for each laborer per year. It would actually cost much less than this, for a goodly proportion would be unmarried women, while the large number of artisans and skilled laborers of various kinds would very soon become self-supporting. So that while the expense of going and the first year's support might exceed the \$1,000, the average for a term of five or seven years would be much less.

But estimating liberally, \$1,000 a year for each of the one million laborers would mean one billion dollars a year for five years.

Could such an amount be raised? Certainly, and a great deal more by simply obeying God.

I.

One billion dollars a year for five years means five billions.

But we are already supposed to hold in our hands ten billions of property. That would mean the giving up of one-half of our present holdings for the sake of the conversion of the whole world to Christ.

But no, it wouldn't mean that, for during these five years the wealth of the Christian population would have increased three or four billions, while the very spectacle of a consecration of this sort would so wake up the whole population that within a year the number of helpers would be very largely increased and long before the five years had passed would be more than doubled. So that in the end it would not diminish one dollar of present wealth.

But suppose it did take the full one-half of our entire wealth to place the means of salvation within reach of the whole world, would that be a large sacrifice to make? Give up one-half of my property to save the whole world?

Thirty years ago we all got along very well. Christians lived comfortably, were rap-

idly growing wealthy; the most of us had all we needed and were not conscious of making large sacrifices. And yet at that time we were worth all told *a considerable less than one-half as much per caput as we are worth today*. Is it then a large thing to ask the Christians of our country to place themselves on a par with the Christians of thirty years ago, for the sake of saving a lost world?

2.

Let us look on the selfish side of this question for a moment. The investment of money in the salvation of the whole race would prove a financial investment of larger returns in dollars and cents than almost any other on earth. Multitudes are seeking investments on long time at very low rates of interest. Men in our country and from abroad have invested by the hundreds of millions in government bonds at three and a half and four per cent, some as low as two per cent, and are quite content, if by compounding their annual interest and freed from taxation they can double their principal in twenty or twenty-five or even thirty years.

Well now, past experience proves that any investment that reaches a savage or barbarous

or a degraded people anywhere, and lifts them up into a Christian civilization, begins to pay large interest right from the start.

"The Gospel has come in Madagascar, as every where else, raising and purifying the people, increasing the comforts of human life and improving their dwellings and habits. Since the reopening of the country there has been a steady increase in the foreign trade, a stimulus has been given to the cultivation and collection of the valuable products of the island, and there is a constantly increasing demand for the calicos, prints, cloths and hardware of European manufacture."— *Great Value and Success of Foreign Missions*, page 129.

"As commerce sprang up in the wake of Christianity, soap became plentiful. At the beginning of our work I have known natives to wear a shirt day and night, until it fell to pieces. These wiseacres declined to use proffered soap, lest the precious garment should wear out the sooner! The increase of the soap trade in the Pacific is a fair index of the advance of our work on the side of civilization. In all Protestant native communities vast quantities of soap are disposed of. It is a pleasant thing on the Lord's day from the pulpit to survey the clean and neat appearance of the congregation in contrast with the dirt of former days."— *Idem*, page 178.

The above refers to the Hervey Islands in the south Pacific. The following refers to the Samoan Islands having a population of 35,000:

"In less than seven years after the entire Bible was printed, an edition of 10,000 copies was printed and sold, and the British and Foreign Bible Society has received from sales the entire amount of its outlay \$15,571. After

four years' revision work another edition of ten thousand copies was printed, which has now been exhausted. At the commencement of the mission the natives had never seen a piece of money. Now there are English, French, German and American stores, and from \$250,000 to \$500,000 worth of native produce goes into the stores of these merchants in exchange for clothing and other necessary articles. * * * * The native churches in Samoa, aside from supporting the native pastors, have within the last twenty years contributed on an average \$6,000 per annum to the funds of the London society."—*Idem*, page 185

The word *Polynesia* includes all the islands of the Pacific within the tropics east of Australia, including the island of New Guinea.

"Seventy years ago this extensive region was entirely heathen, now more than three hundred islands are Christianized. There are more than 100,000 communicants, 500,000 adherents, hundreds of native pastors, and thousands of teachers are supported by their own people, and a large number of native missionaries are sent to still unevangelized islands. * * * Before missionaries went to the Pacific islands there was not nor could there be any commerce, on account of the savage character of the natives, although the natives were not always the first offenders. *Now foreign commerce with these islands amounts to more than twenty millions of dollars annually.*—*Idem*, pages 174-5.

From "Rand, McNally & Co.'s Atlas of the World," I note the following facts regarding the Sandwich Islands in 1883:

Population, 57,985; value of exports, \$8,-

121,200; imports, \$5,624,240. The islands own 64 vessels of 15,588 tons. Two islands, Hawaii and Maui, are provided with telegraphs, and have about 32 miles of railway. Almost every house in Honolulu has its telephone. The annual sum devoted to public instruction is \$95,850.

These are very remarkable facts especially when it is remembered that seventy years ago "the missionaries found these islanders a nation of half naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality."—*Hon. Richard H. Dana.*

A race of theivish, sanguinary savages, non-consumers and non-producers, so thoroughly transformed that *now, in a single year's commerce, they more than pay back the entire cost of their regeneration!*

"The entire cost of the Sandwich Islands mission up to 1869—49 years—was \$1,220,000 (Dr. Anderson's "Sandwich Islands," page 340), while their trade with San Francisco alone in the year 1879 amounted to \$5,546,116."

"The trade of the United States with Micronesia in 1879 amounted to \$5,534,367. During the year the mission to Micronesia cost only \$16,975."—*Foreign Missionary (1881), page 391.*

But there comes back to us returns in material things from other portions of the world.

"With the Christians it is different: a level field is ploughed by oxen, but among the heathen in the same tribe woman is both plow and ox, cart and horse. She is sold for oxen, which are never yoked, but only eaten by their lazy owners. The Christians buy plows and wagons, build houses and furnish them. In 1865, five hundred American ploughs were sold in Natal, South Africa, alone, with a growing demand for saddles and harness, cloths, books and maps, while the heathen are marked by their nakedness and misery."—*Rev. L. Grant, Zululand, page 99.*

"So in Turkey, while those who do not read the Bible live on in their gloomy and comfortless abodes. Chairs and tables, books and bookcases, yankee clocks and glass windows mark the houses of Bible readers. Within sixteen years nearly five hundred sets of irons for wheat fans have been ordered through our missionaries in Harpoot from one firm in New York."—*Missionary Herald (1881), page 86.*

"The Oriental left to himself is entirely satisfied with the customs of his fathers. No contact with western civilization has ever roused him from his apathy; but when his heart is warmed into life by the Gospel, his mind wakes up and he wants a clock, a book, a glass window and a flower mill. Almost every steamer from New York brings sewing machines, watches, tools, cabinet organs, or other appliances of Christian civilization, in response to native orders, that but for an open Bible would never have been sent."—*Rev. H. Marden, of Morash, in Missionary Herald (1880), page 48.*

This is not, then, a difficult financial prob-

lem; it is a very simple one. Here, for instance, are two hundred and five millions in Africa, only a few of whom are producing anything at all, and these mainly in western and southern Africa, where the Gospel has succeeded in reaching with a Christian civilization toward a million of people. In all the balance of the Dark Continent the chief exports have been human slaves and the chief import whiskey, which is already rivaling the horrible slave traffic in degrading and destroying the people. Aside from this, more than two hundred millions in Africa are non-producers and non-consumers. They want very little if any clothing, no books, no hardware, no agricultural implements, very few of the comforts, none of the luxuries of our modern civilization.

Now suppose 100,000 men and women are sent there as missionaries and supported for five years at a cost of \$1000 each per year, a total for the five years of \$500,000,000. Result: All Africa speedily brought under Christian influences and rapidly redeemed. It is scarcely possible to estimate all the glorious outcome. Within ten years a population of 300,000,000 have become both producers and

consumers. If they send back to this country an average of only two dollars each, they have paid back the entire cost of their regeneration!

If in twenty years Africa is covered with railroads, and her mighty rivers with steamers laden with the rich productions of one of the richest centers of earth—if in twenty years her more than 300,000,000 of people shall be able to produce only one-third as much in proportion to their population as the Sandwich Islands, her exports would reach the enormous sum of \$13,800,000,000 and her imports \$9,600,000,000!

In other words they would be able to return in material wealth more than ten times as much every year as the entire cost of their regeneration and uplifting!

When a man becomes a Christian, at once his wants increase; his mind wants food, his body clothing. He wants a family and wants them cultivated; wants a home and home comforts.*

*"It may not have occurred to you that in makes any difference what one's customs are, but it does in all regular and prolonged business. The condition of the customer determines how much he will buy. Poor and ignorant people buy little and that of the poorest kind. The richest and the intelligent, having the more means to buy, buy the most, and always buy the best. * * * The poor man buys simply for his body; he buys food. he buys clothing, he buys fuel, he buys lodging. His rule is to buy the

If the Christians of the United States would thus undertake the evangelization of the whole world on such a scale as I have indicated—1,000,000 workers costing \$1,000,000,000 a year for five years—the whole Christian world would begin immediately to be enriched, and the returns to us in material wealth within twenty years would be almost a hundred fold more than the outlay. Instead of requiring twenty years to double our money it would long before that time begin to double every year!

And so it would pay simply as a financial investment; that is if undertaken on a large scale, large enough to revolutionize an entire

least and the cheapest that he can. Poverty is not a misfortune to the poor only, who suffer from it, but it is more or less a misfortune to all with whom he deals. On the other hand, a man well off, how is it with him? He buys in far greater quantities. He can afford to do it, he has the money to pay for it. He buys in far greater variety, because he seeks to gratify not merely his physical wants, but also mental wants. He buys for the satisfaction of sentiment and taste as well as of sense. He buys silk, wool, flax, cotton. He buys all metals, iron, silver, gold, platinum; in short he buys for all necessities and of all substances. But this is not all: he buys a better quality of goods; he buys richer silks, finer cottons, higher grade wools."—*H. W. Beecher's Speeches in England, page 136-7.*

"Every free nation, every civilized people, every people that rises from barbarism to industry and intelligence becomes a better customer. A savage is a man of one story, and that one story a cellar. When the man begins to be civilized he rises another story, when you Christianize and civilize the man you put story upon story, for you develop faculty after faculty, and you have to supply every story with your productions. The savage is a man one story deep, the civilized man is thirty stories deep. You must civilize the world in order to make a better class of purchasers."—*Idem, 141.*

nation or continent. We have already seen its results on a small scale in the islands of the Pacific, *where whole peoples have been reached*. So long, however, as we play at missions by sending one or two men to reach a million people, and secure here and there a little foothold in one town or city, surrounded by a hundred similar towns still in the most degraded paganism, we cannot expect large results in the manner indicated.

But suppose the Christian people of our own country should immediately undertake, on a scale commensurate with God's commands and the needs of the several fields, the evangelization, for instance, of Mexico, Central America, South America, Japan and China, as well as Africa. All crowded full of marvelous material resources, almost entirely undeveloped as yet, and all so related to us commercially that their uplifting would mean our enlargement, and the wildest imagination can scarcely picture the result that would be poured into our lap.

How speedily would be fulfilled all those bright and most wonderful visions of Isaiah when the Church of Jesus Christ is to "inherit the riches of the gentiles."

3.

The ability to give the gospel immediately to the whole world could be very easily figured out, if each individual church would simply look back over its past history and pick out those years of heaviest financial lifting when building a church edifice, or parsonage, or doubling their subscription to secure a first-class pastor.

In our largest cities, for instance, the churches can be counted by the score, who over and above all the usual church expenses, the support of the pastor and his assistant, the Sunday school, the choir, the mission school and their benevolent contributions to every cause—in addition to all these, have raised at the rate of \$50,000 per year for from two to five years on a stretch, in the erection of a house of worship. Let such churches simply continue the same extra lifting for a period of five years for the sake of a perishing world ! Their example would immediately become contagious, and who can estimate the grand outcome ? Fifty thousand dollars a year from a single church ! that would mean fifty men and women sent abroad as missionaries, and supported by a single church ! and how many

smaller churches all over our land would be even more benevolent according to their means. The church mentioned on page 124 in a comparatively small town, would thus be able to support four missionaries abroad; and the churches can be counted by the tens of thousands which in the same way would find themselves able to raise \$1,000 a year without special injury to any individual member. Simply repeat for the sake of the whole perishing world the extra lifts that have been too often inspired by a selfish rivalry or foolish pride, and the mighty work of the world's redemption would be speedily accomplished.

And what church would be willing to face the blessed Master with the statement that they cared more for their own individual comfort on the Sabbath day, or to get even or ahead of their neighbors, were willing to do more than to convert the whole heathen world to the Lord Jesus.

4

It is a very good way, certainly a very conclusive one, to ascertain what we can do by asking what we have done. And so let us try again.

The drink bill of the United States is placed in round numbers at \$900,000,000 per annum. This is the actual amount invested in intoxicating drinks. It does not include the monstrous usury exacted from a large number of victims in the form of physical systems undermined, increased doctors' bills, frequent fines paid for trespassing upon the rights of others in drunken carousals, and the wasted hours and days, averaging from one to ten days per month, that might otherwise be put into the earning of money and the increasing of their resources.

The actual cost, therefore, to the drinking men of the country it is difficult to estimate. It has been placed at \$1,500,000,000, and this is evidently a moderate estimate.

Curiously enough, the number of persons who pay this enormous sum of money to gratify one debasing appetite, just about equals the number of professing Christians in our country. But if the two classes are placed side by side and examined as to their ability to pay so vast a sum, it will be found that the drinking men are least able. Many wealthy men drink, but take the whole class together and they are poor, the poorest in our land.

They keep themselves poor by their slavery to strong drink. Reason enough why they are poor after paying out of their pockets year after year fifteen hundred millions dollars? Not invested in a savings bank to return them interest and surround them with comforts in old age; not invested in booming a continent like Africa or South America or Eastern Asia, where the returns would be an hundred fold every ten years, but so invested as to undermine health, increase their disabilities, block their chances for money getting. The whole fifteen hundred millions put into a bag with holes, worse, poisoned so that it becomes the breeder of a pestilence more deadly and more universal than any other that ever visited our earth.

On the other hand, the other class are becoming rapidly rich, as we have already learned. Comparing the two classes together, the Christian is probably worth from three to five times as much money as the drinking class, and is rapidly increasing this average.

Look then at the facts. The Christian people of our country expend for all purposes together — pastors, meeting houses, Sunday schools, bible societies and missions of all

kinds, home and foreign — an average of about \$6 per member. The drinking men of the country average somewhat over \$100 each, and the Christian is worth from three to five times as much money as the drinking man.

And see how earnest and eager to spend their money for drink, how freely it goes! No eloquent appeals are needed. On the contrary they can't be urged or coaxed or even forced to refrain. They have other appetites as strongly developed as the Christian. They love money, love their families, love the comforts of a home, love position and consideration in society, love fine clothes, etc., and yet all these appetites are held in check by the one overmastering passion.

Can not the love of Christ and the prospect of reaching 1,500,000,000 lost souls appeal as strongly to the Christian heart, as completely master us? \$100 a year from each of the ten millions Christians in our country would be the exact amount required to support one million laborers on the scale suggested in this chapter, and being from three to five times as well able to raise it, and it being at the same time an investment that would increase our resources in every direction, instead of weak-

ening and ruining us, what my brethren shall be our response?

5.

But the objection may be urged that the appetite for strong drink is a diseased appetite; it therefore can hardly be expected that any other appetite, not even religion itself, could secure such a complete mastery of the human soul, and that at least God cannot require so large a sacrifice from his people.

What God does require will be considered presently. If the appetite for strong drink is a diseased appetite, there are others that are not, such as pride, vanity and lust for place, pleasure, outside adornings, etc. A careful study of the facts would show that any one of these separate appetites get enough out of us both of time and money to accomplish the whole work of redeeming the lost world, so far as human agencies can accomplish so divine a work.

But I wish especially to note the power of another passion or sentiment that cannot be ranked with any of the low or degrading passions. It is one of the highest and noblest impulses of the human heart, next to the religious—*patriotism*.

To find out what we can do in an emergency, what fearful sacrifices of men and money, what complete consecration, what absolute self-surrender is possible when large interests are at stake, I need only recall a few facts in connection with the late war.

Let us remember that the northern states at the breaking out of the rebellion contained but a little larger population, possibly one-fourth more people than are today found in the protestant churches of the entire country. Counting out the small children, the adults in the north at that time would probably just about equal the present membership of our churches.

Let it be remembered again that the total wealth of the northern states at that time was very much less than the present wealth of the protestant Christians of our country.

Let it be remembered still farther that the call for soldiers to aid in putting down the rebellion was limited to able bodied men in the prime of life, that is between 18 and 45 years. No old men, no women at all, none physically disabled from any cause. Whereas God's call for workers admits men and women of all ages and almost all conditions.

Let it be remembered once more that the sacrifice of human life and human constitutions was fearful beyond expression. There is no climate on earth so malarious or deadly as to destroy within four years more than one-third of all the volunteers.

What then are the facts? That a body of men and women, numbering about the same as the present membership of the protestant churches of the United States, within four years sent into the field over two million men and expended in round numbers something like six billions dollars, and because the resources of the country were not equal to such an enormous financial draft, a debt of nearly four billions was settled upon the country.

And all this, be it remembered, in addition to all the usual expenses of the government and in addition to all our usual home expenses, we went right on as usual, supporting our churches, our public schools, indulging in luxuries and home comforts as we had been wont; that is, some did, others sacrificed almost everything. The father and all the older boys, in many instances, left the farm without care, or a growing business with no one to look after it. They left loved ones to mourn

for them, and in so many cases to mourn for aye, for they never returned, and great multitudes of those who did return came back with broken constitutions or maimed bodies, so that even now our government is paying out a good many millions per year in pensions.

If to the actual cost of the war during those four years could be added the amount paid in pensions since, the amount paid in the support of soldiers' homes and soldiers' orphans' homes, it would swell the grand total to more than seven billions.

Think of it, in response to the call of our country we sent over two million men between the ages of 18 and 45, a full one-half of the able bodied men in the north at that time, and expended, all told, nearly six billions dollars, a sum almost equal to the entire wealth of the north at that time.

While on the other hand, at the largest possible estimate, we have asked for only one million workers, men and women and of all ages and conditions, that is but an actual one-tenth of the total number of regenerated Christians in the United States, and we have asked for their support only at the rate of one billion dollars a year for five years. A sum of

money that would leave us no poorer at the end of five years than we are today, and instead of entailing a debt that thirty years of hurculean effort has not been able fully to extinguish, the amount expended would introduce such a boom for our country as all its past history never dreamed of.

And while grand results were accomplished by that terrible war, chiefly the emancipation of four million slaves, the better unification of our country and the settlement of questions that may possibly have to do with our prosperity as a nation for all time to come, yet how all this dwindles into almost utter insignificance in comparison to the emancipation of fifteen hundred millions souls for eternity and the introduction of such an era of progress over the whole earth and such a moral and spiritual uplift for our own country, as that all the past history of the race pales into a dim twilight.

CHAPTER VIII.

FINANCES CONTINUED — THE BIBLE PLAN.

We have now reached the most important stage in this discussion, of financial obligation—the direct consideration of God's plan as presented in the Bible.

Space will allow but the briefest possible statement, and even this I make with hesitation; for so many good brethren are so very sure that they are exactly on the track when they have reached the, to them, sublime consecration of devoting one tenth of their income to religious purposes; and since this is a degree of consecration that would probably bring ten times as much into the Lord's treasury as it is now getting, it would appear unwise to say a word that would seem to discourage for a moment taking this first step towards God's plan, for the giving of one tenth

is a step in advance—a long step in advance—of the general practice of today.

And yet there can be nothing gained in the end by hiding the truth, and the truth is that the idea of tithing is only one step, a sort of first step, along the line of God's requirements. It originated away back in the twilight of God's revelations of truth. We first meet it in the case of Abraham, see Genesis xiv, 20 and Hebrews vii, 2; afterwards Jacob vows to give one tenth to the Lord, Genesis xxviii, 22, but the more complete unfoldings of God's will through Moses required a great deal more than the one tenth.

a. A first one tenth is taken out for the support of the Levites; and this not from net earnings, after deducting the expenses of the family and paying for hired help, but before one penny is used for any purpose whatever. See Numbers xviii: 21-24.

b. A second one tenth every year for the support of the three annual feasts, Deuteronomy xiv: 22-26. This was partly used for their own support while attending these feasts; but was nevertheless a religious affair solely.

c. Every third year another one tenth was taken out for the special care of the poor and

other purposes. Deuteronomy xiv: 28-29 and xxvi: 12. Josephus says, Ant. Book 4, Chap. viii, Sec. 22:

" Besides those two tithes, which I have already said you are to pay every year, the one to the Levites, the other for the festivals, you are to bring every three years a tithe to be distributed to those who want, to women that are widows, and to children that are orphans."

There is some question, however, among the best authorities as to whether this third year tithing was actually a third tithe, or the second tithe mentioned above diverted every third year to a larger use. For a brief but quite satisfactory discussion of this question see Smith's Bible Dictionary, Art. "Tithing."

There is no question about the two tithes every year, which would amount to one-fifth of all, but this is not all.

d. Every seventh year must be given entirely to the Lord. No crops raised, business suspended, time given chiefly to the study of God's word; even the grain and various fruits that came up of themselves the seventh year are not to be gathered by the owners, but left to the poor and to the beasts of the field. Exodus xxiii: 10, 12, Leviticus xxv: 2-7, 20-23. So very explicit and mandatory was this provision that any failure was to be punished by

captivity in a foreign land, so that the Lord's land could enjoy her Sabbaths; and the seventy years captivity in Babylon is expressly declared to have been for this purpose. See Leviticus xxvi: 34, 35 and II. Chronicles xxxvi: 21.

But think of suspending all crop raising and fruit gathering, and business in general—all agencies for money getting, and devoting the entire year to religious purposes, and this aside from the weekly Sabbath given to the Lord! Here is one year in seven absolutely lost as to money getting or self support. Now if we add to this one-seventh the two titlings each year, or one-fifth, we have a trifle over one-third of all their income absolutely yielded to religious purposes.

e. But even this isn't all. We must add to this the large number of sacrifices constantly required to expiate sin, to express thanksgiving, and to secure audience with God every time one of his people would approach him; such as the burnt offerings, the sin and trespass offerings, the peace offerings, and the free will offerings almost without number; and finally,

f. What would amount in many cases to

the largest draft of all, the first born of every living thing, man and beast, and the first fruits of every inanimate thing were holy to the Lord, and if for any reason the Lord could not use them they had to be redeemed by the payment of money. See Exodus xiii:2 and xxii: 29-30 and xxxiv: 19-20, Numbers xviii: 15-17.

The facts are, the ancient Jew, if faithful to all God's requirements, did not get through the year with very much less than a good one-half of all his receipts from all sources and a full one-fourth of all his time, and strangely enough, were never so prospered or grew rich so rapidly as when they were very exact and painstaking in their obedience.

And this, as the reader can see, is from three to five times as much both of time and of means as we have asked for today, to reach every one of the fifteen hundred millions of our race with the blessings of the Gospel during the next five or seven years.

Suppose every Christian family in our country were asked to give to God's cause their oldest child. Not in the general sense in which we are all supposed to dedicate our children to God (a misnomer, by the way, that

has lost nearly all its meaning), but actually to yield the oldest in the family, educate him for God's service and send him out and support him, so that his whole time could be devoted to the Lord's business, or if he is retained at home or used at all for worldly ends, must be redeemed by securing and supporting a substitute. Every Christian family in the United States supporting one missionary! That would mean nearly three million workers supported in the field instead of one million.

The thought may possibly be suggested that this is under the Old Testament dispensation, under the iron rule of law; while we are not under law but under grace: now the rule is not one-tenth, one-seventh, or one-third, but "every man according as he purposeth in his heart." Give what you please and retain what you please for yourself.

Not quite; my brother. Let me briefly suggest three things about the New Testament plan.

I. The Jews were not required or expected to care for the great world outside their own little nation. They occupied a territory even in its palmyest days of less extent than

the single state of Iowa; and their contributions for religious purposes had in contemplation the full and adequate supply of every individual living within these prescribed limits, but no more.

The provisions of the New Testament, on the other hand, are for the whole world, and embrace both the spiritual and physical wants, the destitute and starving bodies as well as the destitute and starving souls all over the world. They ought therefore to be adequate, and are believed to be abundantly adequate to meet all these necessities. While we may not find an iron rule requiring the one-tenth, one-seventh, or one-third, as under the law; rather let us expect to find a far broader and more comprehensive law adequate to the needs of the larger field, and more completely in accord with the nobler and diviner spirit of the new dispensation.

2. The rule of the New Testament is the law of love: but is there anything so exacting as pure love? "Love seeketh not her own." "Let each esteem other better than himself." "Ye are not your own, ye are bought with a price." "If a man love me he will keep my words."

The whole yielded up to the Lord—completely, unconditionally yielded; so much so that Jesus says:

“Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Luke xiv: 33.

And yet not as a slave are we required to yield all to a hard master.

The apostle John says, I. John i: 3, “and truly our fellowship (partnership) is with the Father and with his Son, Jesus Christ.”

When we give ourselves to the Lord Jesus by an everlasting covenant, he admits us into a wonderfully endearing copartnership, a sort of sacred stock company or firm, of which the Father and the Son are the senior partners. Into this copartnership Jesus puts in all he is and all he has, and we put in all we have and all we are; the combined stock to be used as the needs of the firm may require. The Lord Jesus, by reason of the peculiar relation he sustains to us, and by reason of the fact that he puts in ten thousand times more stock than we do, is the head of the firm, the business manager of the company; and yet so full of the tenderest love, and so infinitely wise with-all, that he always regards our interests in

preference to his own, and does far better for us than we could think of doing or be able to do for ourselves. As the confiding wife secures largest favors who yields most, the less she thinks of herself and the more entirely she is devoted to her husband, the more firmly does he resolve, if he has any manhood in him, that she shall never lose anything but only gain by her self-forgetfulness and devotion. And can it be possible that the dear Lord Jesus would take advantage of the generosity and devotion of his people and allow them to suffer when they confidingly place all they have at his disposal? His positive pledge is that in this way only can we receive back into our bosoms "a hundred fold now in this present time."

3. My third remark is, that the New Testament ideal and the model for all the world is certainly Jesus Christ himself; and he yielded up all. Was rich, O how rich; and became poor, how very poor! The most complete self-sacrifice the universe of God ever witnessed. Laid everything upon the one altar to rescue and save a perishing world.

And was it not designed that he should be our perfect example in this as in everything

else? Are any of us better than our Lord, or have we rights in real estate superior to his? Is it not enough that the disciple be as his master, and the servant as his lord? Are we to be denied the exalted privilege of saving our lives by losing them? Or deprived of the blessed perquisites that come from giving up our five loaves for the benefit of the hungry multitude? of placing our brass into the hands of the Lord or planting our kernels in the lap of God? If our elder brother gave up all, "emptied himself," and "became obedient unto death, even the death of the cross," and for compensation received a wonderful exaltation, "a name that is above every name," shall the younger members of the household be refused the opportunity of treading the same path to "glory and honor and immortality?"

Let us for a moment take a practical, common sense view of the life of Christ.

We regard his as the one *perfect* life, the *model*. Would it have been thus perfect had he pursued a different course as to money matters? Does not the very fact that he was poor, very poor—"had not where to lay his head"—somehow enter into the picture of

his perfection as one of its essential elements? Is it possible to imagine him the possessor of real estate or property in any form, a home and its comforts, houses that he held for rent, mortgages upon which he exacted interest, and not at once rob the picture of its perfection? The absolute *surrender of everything* when he possessed all things in his own right, marks the *perfect* sacrifice. The very moment we discover him planning at all for himself or asserting any rights to make a gain out of his labors and trials here, that very moment the charm of perfection is broken. Isn't it so? Suppose, for instance, he had charged somewhat for his very valuable services—published a scale of prices for his miracles—the very poor, unable to pay anything, served free, but those who were able must pay. Possibly a sliding scale of charges, depending upon the wealth of the recipient or the character of the ailment. Certainly, my brethren in the ministry, Jesus had as clear a right to claim a good generous living from his work as we have; and who could have disputed such a claim? But had he done as we do when a church asks our services in a special meeting or as a settled pastor,

send in our terms in advance—so much per week with board at a hotel thrown in, or so much per year, cash paid promptly every month—the picture of perfection would have been marred, would it not?

He went about doing good, but no shrewd disciple passed a collection basket after each sermon, nor do we hear that a subscription paper was circulated anywhere for his benefit by his suggestion. No suppers or entertainments were gotten up to replenish a depleted treasury, nor did he sell his services to a "lecture bureau" at so much per night to help pay for a comfortable home, nor advertise sensational subjects to attract a crowd. He did not even employ the "envelope system," now the fashion with our best evangelists, and that seems less objectionable than almost any other plan of modern date, though it carries with it a suspicion of shrewdness, especially when the evangelist insists upon a union meeting and will only visit the larger cities where numbers and wealth are found together.

Any one of these things that we do now and consider entirely legitimate and not at all at variance with the Christian character, would have marred the picture as presented to

us in the four gospels. We wouldn't like to see anything of the kind in the life of our blessed Lord. We love to look at the picture just as it is, without a suspicion anywhere of selfishness in any form.

But if the giving up of all he had in the interests of a lost world looks beautiful and divine in Jesus, why should it not look just as beautiful and just as divine now in you and me? And can we ever hope to reach the perfection of beauty or the perfection of power over lost men, the most of whom live in the valley of poverty, unless we also yield up all upon this same altar—the interests of a lost world?

“Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?” Hag. i: 4.

This was spoken of the second temple at Jerusalem, the foundations of which had been laid and then neglected while the people were busy about their own property interests. God's temple now is the individual heart. Every unregenerate heart on earth that might be reached by earnest, self-sacrificing effort on the part of God's people, is a temple of God *lying waste*, the foundation is there but no place yet prepared for God to move into. Is

it time, then, for us to dwell in our ceiled houses, to build for ourselves costly palaces and leave God out in the cold, standing at the door of all these hearts wanting to come in? Is it loving our neighbors as ourselves and loving God above ourselves to spend our time in heaping comforts upon our bodies or crowding our esthetic appetites until they are surfeited with their abundance, while all this spiritual desolation exists around us and the whole world still lieth under the power of the wicked one?

I have greatly coveted the ability to paint pictures. I see one now in my mind's eye: A large fat man driving along at his ease in a comfortable carriage with so many things to eat and to wear and to gratify his every taste piled up around him, *and piled so high*, that he can' see the hungry, starving crowd that with shrivelled limbs and parched lips and sunken eyes and gaunt faces are pressing toward him from every direction, looking the most eloquent appeals for a share of his abundance!

When the work of the world's redemption is completed, our great life's mission so far accomplished that "every creature" has had the message of salvation presented to him, and

the first order of our Commander-in-Chief been obeyed, then there will be plenty of time to enjoy the good things of this life, to "build houses and inhabit them, to plant vineyards and eat the fruit of them, and long enjoy the work of our hands." Is. lxv: 21-22.

But you say, "we must have money, how can the gospel be carried to all the world without money and a great deal of it? If every body should stop making money and devote themselves to preaching the Gospel, the preachers would starve. If men devote their time to the ministry they must have a support, and they must have a place to preach in, the meeting house, etc."

Yes, yes, perhaps so. But my brother have you ever carefully considered this very singular fact: That during the first century of the Christian era, which was confessedly the golden period of the churches history, the period when the grandest successes and the most rapid advances were made all over the world, there was, properly speaking, neither a salaried pastor nor a meeting house, the two things that now so completely absorb the financial strength of our churches? The preachers who were partially supported were

chiefly evangelists, or missionaries to heathen peoples. Every convert became a preacher, and the pastors in most cases were selected by the members of the churches from their own ranks and continued to support themselves as they had previously been doing. There were exceptions, but this was the rule. The salary business is really a modern invention, and the meeting house was developed chiefly in the second and third centuries. But a very small portion of the contributions of the churches was absorbed in either of these directions during that first century of marvelous development and growth.

But why argue this question when we have already learned that less than *one-half* of the money now held by the Christian church in the United States alone would suffice to carry the Gospel to every creature on earth, and that as soon as they should attempt thus to use their means God would immediately begin to pour back into their lap a hundred times more than they would have to spend for him. So that the sacrifice at best would be very brief. It could have been scarcely two hours after the disciples were asked to yield up their five loaves in the interests of the hungry multi-

tude before Jesus returned into their lap *twelve baskets full!*

But you reply again, "I have surrendered everything to the Lord Jesus; all I have and all I am—property, home, loved ones—all are the Lord's and I am trying to use them for his glory."

Yes, my brother, I have said that a thousand times; said it to myself, said it to the Lord, said it to the church and to the world, and thoroughly believed it too, but will the statement bear a close investigation? Let us ventilate it a little and see what we can find.

Twenty years ago you were a poor man and worked very hard, and with a growing family on your hands found it difficult to make "both ends meet" at the close of the year. You couldn't afford many "fineries" in your wearing apparel nor luxuries at your table, but had enough to keep you warm and your family healthy and vigorous. You were a Christian, too, and greatly enjoyed your church privileges, and did your part promptly and heartily as to the Lord. During the previous years of toil you had gathered up a little and invested it in a cozy home. It's true it was out on a side street and very plain and hum-

ble, costing scarcely a thousand dollars all told, but nevertheless you were contented and managed all in all to extract a deal of solid comfort out of life.

Since that time fortune has smiled upon you. Providence helped you into a business that began speedily to double and treble and then quadruple your annual assets, until now you receive thousands where twenty years ago you received hundreds. But what, my brother, have you done with the Lord during all these years of prosperity? Five years ago, for instance, you had \$20,000 that was not specially needed in your business, what did you do with it? There were twenty thousand souls perishing at that very time within the reach of that twenty thousand dollars; and every night and morning in your prayers you kept saying that all you had was the Lord's and that you wanted to honor him with it all, but the cunning adversary had given yourself and wife a terrible itching after a new dwelling house on Center avenue. The old house was quite as good as the majority of the members of your church could afford, but the elite of the town had all built fine mansions on Centre Avenue, and you must be up with the best,

so you put the twenty thousand dollars all in and the Lord Jesus *had to wait*.

Three years later you had gained another twenty thousand, and having no need of additional house room or furniture or clothing, surely this time you'll give the Lord a chance; you will look over the world and see where it is most needed, how many of your neighbors, whom you profess to love as yourself, you can aid with that twenty thousand? But, O no, you forgot Jesus again, and forgot souls. That twenty thousand was invested in another farm that you didn't need at all, but having the money lying around and finding a chance to buy at a bargain, *it all went*.

During the past two years you have been still more prosperous, and now find yourself twenty-five thousand dollars ahead. What will you do with that, my brother? Will you venture to tell the Lord once more that all you have and all you are belong to him, and then get up from your knees and put that twenty-five thousand into a block of buildings to increase your rentals and your capacity to absorb upon yourself and your family?

Last year the total amount raised and expended for foreign missions by the American

Baptist Missionary Union was \$569,172, and the total number of baptisms reported was 18,549, or an average of one convert for every \$30 contributed. The average for a series of years has been about \$40 each.

And do you remember, my brother, that last year you gave just \$10 to the foreign missionary cause and spent \$50 on your St. Bernard dog? That you paid \$1,500 for that fine span of horses and carriage and then had to hire a man to take care of them, which with the horses' feed cost \$1,000 more? Total for horses \$2,500; total for the salvation of the world \$10! Do you remember that you sent your daughter away to that fashionable boarding school for the year at a cost of \$700 when \$100 would have paid all the bills in a first class college in your own city, and the difference, \$600, would have paid all the expenses of saving fifteen precious souls? The universe of God cheated forever out of fifteen princes and princesses that your daughter might enjoy one year's chance at spoiling. And let's see, how much did you spend upon yourself and family last summer at that "watering place?" Only \$1,000, and came home with dyspepsia and declared that fashionable

watering places were a bore. While that \$1,000 would have furnished the means of salvation to twenty-five lost souls, and thus purchased happiness and health and joy inconceivable and eternal both to them and to you, but devoted lover of the Lord Jesus (?) you preferred the watering place to the twenty-five souls!

Let me draw your picture, my brother, and see whether you can recognize the likeness.

Its a fine looking gentleman that I see, walking erect with a proud elastic step, carrying in one hand deeds for five farms and three solid blocks of dwelling houses, and in the other the controlling interest in a large manufacturing business worth \$20,000 a year. On his right shoulder, however, there sits a cunning little adversary, invisible to the naked eye, but there all the same, and covering the right ear of our respectable church member so completely that he can scarcely hear anything else but the honied words and captivating songs of the little tempter. Way in the rear there trudges along a little bit of a midget, so far away and so small that you can with difficulty discern it. Observing carefully you discover what has the appearance of a small

string or wire connecting that little midget way back there with our noble gentleman. It seems to be fastened around the gentleman's wrist, as his hands are too full to hold on to it; and yet he clings to it with the greatest tenacity, wouldn't let go his hold for the world. Connected in some way with his end of the wire is a little attachment resembling the mouth of a telephone, which he places to his lips regularly twice every day, and talks to the little midget way behind him. And this is what he says:

"Dear midget, I love you with all my heart, I have given myself away to you—all that I have I have placed in your hands."

And then he drops twenty-five cents each day where the little midget can get it, and proceeds to spend twenty-five dollars per day upon himself and his family. Once a week, on Wednesday night and on Sabbath morning, he stops his business, calls the midget up, takes him fondly in his arms and carries him to church and there says to his brethren:

"Brethren, it is my desire and purpose to have my Lord and Master always with me; I want to exalt him before my fellow men continually. You can count on me, as always in the past, to bear my share of the burdens of the church. Put me down this year for \$100."

My brother is this *your* picture? A great

big I, and a very little Jesus. An expensive I, a well fed I with monster appetites, growing all the time larger and larger, consuming more and more of thought and time and means, while Jesus is remanded to the rear, and with all the infinite interests he represents must be content with now and then a crumb!

Do I hear some brother in humbler circumstances saying, "That's right, go for those rich fellows; make them disgorge some of their ill-gotten gains. If I had their pile I'd make a better use of it."

Hold on, my brother, "Judge not that ye be not judged," "He that is faithful in that which is least, will be faithful in much." Are you quite sure that you are not doing precisely the same thing so far as you are able to—living for yourself wholly, and making your poverty an excuse for doing nothing for the Master? I have known professing Christians who could support five dogs and seven cats the whole year round—but not able to give five dollars to the cause of Christ. You can count church members by the tens of thousands who will spend twenty-five cents a day, or over \$90 per year, for *tobacco* but refuse *two cents* per day for souls! You can find as many

more who average one dollar per week for minstrel shows and theatrical performances, but cannot afford ten cents per week for the Kingdom of God and the uplifting of the world !

But the majority of my readers are not of that kind. You are not a spendthrift, spend nothing foolishly, in fact are exceedingly economical, carefully husband every penny, wife and children all unite with you in saving and scrimping, even going without many of the comforts and conveniences that your associates enjoy—and its all to get that mortgage off from the house and lot, or the farm, and be able to hold up your head a free man, with a home all your own. And certainly that is a very laudable enterprise, and worth a thousand self denials to accomplish. But did it ever occur to you, my brother, that there is at least one thing more important a great deal than to secure a home for yourself and family, and that is the salvation of that boy of yours, and that neighbor over yonder? Have you considered seriously the question *how many* naked savages in central Africa, for instance, could be brought to Christ and civilized and enlightened and educated and clothed and pre-

pared to build homes for themselves and lead their children into a better life and their neighbors children, by the expenditure of the money put into that home of yours? How many bright lights might have been kindled in that land of deep darkness that would shine beautifully and brightly here, and shine on with constantly increasing lustre through the eternities? You managed to get along very well for several years without a home of your own. It wasn't so nice, of course, to be paying rent, or be dependent, or at the mercy of a crochety landlord; neither is it so nice for twenty-five degraded savages to live in holes in the ground or windowless huts, to have no clothes, to live on nuts and insects and raw flesh, to have no skilled physician attend them when sick, to die at the hand of a lawless cut-throat, and sink forever into a cheerless night. O that is not nice, my brother! And yet precisely this is the price that has been paid for that comfortable home of yours. Methinks Jesus would have gone without the home and put that \$1000 into those twenty-five souls, don't *you* think so, too? But you have spent that \$1,000 wholly upon yourself, and pinched yourself and family for years to secure it, and

withheld contributions both of time and money to the Lord's cause. Everything has been laid under tribute to that home, even your children's education has had to wait upon that mortgage. If any Christian in your community should deny himself, or require his wife and children to deny themselves half so many things for the sake of his Lord or for the sake of a perishing world, he would be branded as a fanatic of the first water.

And yet do you remember what the first converts at Jerusalem did?

"And all that believed * * * sold their possessions and goods, and parted them to all men as every man had need."—*Acts iii: 44, 45.*

Every believer who had property did this.

"For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made to all men as every man had need."—*Acts iv: 34, 35.*

The beneficiaries were the *unsaved* poor—object, to reach them. Men went so far we are told in some instances as to *sell themselves* as slaves in order the more readily to reach their masters and win them to Christ. And what think you does Jesus mean when he says:

"Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—*Mark x: 29, 30.*

Are those words applicable to you, my brother? Have you left either the one or the other for Jesus' sake or the gospel's sake? On the contrary, have you not been bending all your energies and the energies of wife and children to *secure* the house and land, the mother and the child? Jesus and the gospel have both had to wait for the payment of that mortgage. They have not even secured the "crumbs"—the crumbs have all gone into that mortgage. You have professed and strangely believed that you loved Jesus above everything else, yet he has been totally eclipsed by that dreadful mortgage. Every other interest for time and eternity swallowed up by the one monster interest. And what, after all, does it amount to compared with the weightier matters sacrificed to secure it? Has the *I* grown smaller and the Jesus larger during these years of struggle for self comforts? Are you really very much happier now than when you began the struggle? Was not the *anticipation* quite

as soul satisfying as the *realization*? Read again the incident narrated on pages 78 to 81 and then count up the number of poor people right around you who might have been taught the nature of divine love and secured telling proof of the value of the soul, and had their hearts opened to receive the message of life from your lips, and so became stars in your crown of rejoicing forever, by the expenditure of the money you put into that home of yours, and then ask yourself, on your knees before God, whether you can afford to rob them and rob yourself for a long eternity for the sake of the pleasures, short-lived and uncertain, that come to you and yours through a warranty-deed to that house and lot?

This is a very radical talk, isn't it? Its *revolutionary*. But I am not responsible for that. It cuts me all in pieces as completely as any of my readers, for I look over my past life with amazement, with feelings of deepest humiliation and bitterest regrets.

And yet I am not willing to say that the possession of a home and its comforts is wrong in the sight of God; for the whole history of the past has seemed to prove that "godliness is profitable for all things, having promise of

the life that now is," as well as "the life to come." That the introduction of Christianity into any and every portion of the world has had this among its most potent and patent results, that it has *created homes*, brought industry and thrift, secured comforts in abundance, even piled up the luxuries of life—that, in fact, the promises of the Bible, as well as all the arguments of the preceding pages, prove that God wants to multiply the handful of meal and the corn of wheat, and the five loaves and the two mites, and the house and the land, and the father and the mother and the children, and wants to do it "now in this present time."

But that God's way to secure the multiplication is to *give them away to God*, sacrifice them completely on the altar of the world's need. In other words, to use them as Jesus is using everything in the universe, to aid in carrying out the great commission—"preach the gospel to every creature"—as far and as fully as they can be thus used; and out of the fragments that are left, the Master will see that "good measure, pressed down and running over" will be returned into our bosoms.

But the sacrifice must be a *genuine sacri*

fice, a real *bona fide* giving up of property, not a life long struggle to secure and hoard it. And so the above radical talk and revolutionary propositions are the only ones that can accord with God's word or meet the exigencies of the case. We must squarely face the question: which do I love most and which will I choose, a comfortable home and its surroundings or the salvation of twenty-five lost souls, or a hundred, or a thousand, or ten thousand, for there are Christian men in this country by the scores who have invested in a single residence money sufficient to lead ten thousand lost men in China or Africa to Christ.

Evidently this is the way the matter appeared to the disciples in the first century. While God did not *require* them to sell their houses and possessions and part them to all men, but the rather said "every man according as he *purposeth in his heart*, so let him give, not *grudgingly* or of *necessity*," yet followed that free voluntary heart purpose with such a *pursuader* as this: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

Two facts were very clear to those early disciples:

1. That God had made some very remarkable promises to those who care for the poor—promises of wonderful blessings here in this life, and of special honor and reward in the life to come. See especially Deut. xv: 7-11; Ps. xli: 1-3, and cxii: 5-9; Is. lviii: 6-12; Prov. xix: 17; Luke xiv: 12-14; I. John iii: 14-18, and Math. xxv: 34-40.

2. That there is no way of revealing to a poor man the meaning of *love* so direct and effective as to illustrate it yourself. When I put myself to a great inconvenience to help another that has no claim upon my service, or make a gift so large that I sacrifice more than the one I aid, accept for myself less than I impart to him, give him the best coat if I have two, and thus make myself poorer than those I help; then do I give the clearest possible illustration of divine love, and prove myself of kin to him "who though he was rich yet became poor, that we through his poverty might become rich."

But so long as I hold on to my magnificent home while my neighbors live in hovels, and ride in my carriage and four amid the multitude who go afoot, and indulge in luxurious summer trips, or in any way spend upon my-

self the pounds while so many around me are suffering for the pence, how dwelleth the love of God in me, or how can my needy neighbors take knowledge of me that I have been with Jesus? or secure through me any lesson whatever as to the meaning of divine love, or the obligation of the second commandment? The disposition made of their worldly possessions by the first disciples at Jerusalem evidently had much to do with their remarkable success and wondrous power over their fellow men. Please note how direct the connection between the yielding up of their goods and their careful and systematic distribution to the poor of the city, and such tangible results as "having favor with all the people," "the Lord added to the church daily," "the number of the disciples multiplied in Jerusalem greatly, and a great number of the priests were obedient unto the faith," etc. See Acts ii: 47 and vi: 7.

After you have given your property all to the Lord, entirely consecrated to the salvation of a lost world, there comes then, of course, the very important question, "*How shall I dispose of it to the best advantage*, where place it to accomplish the largest results?"

a.—Possibly you could accomplish the largest results by selling out here and going at your own charges to some heathen community, reinvest there, and become the nucleus of a christian community, a center of light.

This course is especially practicable for young married people with some property at their disposal, or for older ones whose children have become christians and are ready to go with their parents and devote their lives to the great work.

b.—Or, if you are yet vigorous and strong for business or labor here at home, you can turn all your accumulations thus far, over to some missionary organization for the general work abroad, while you begin again where you began fifteen or twenty years ago, to *earn some more money for the Lord.*

c.—Or you can do as Jesus commanded the rich young ruler to do, and as the first disciples at Jerusalem did—"sell all you have and distribute to the poor" around you, then enter yourself the wide and effectual door thus opened, and "preach the kingdom of God" to said poor.

d.—Or, perhaps you are an old couple, retired from business, with just enough realty

safely invested to support yourselves, which if you should sell, and give away, would leave you helpless, too old either to go abroad among the heathen, or to undertake self-support at home.

Your manifest privilege in such a case would be to devote *yourselves personally* to the salvation of the perishing. Of ripe experience, your time largely at your command, what angels of mercy to the unsaved around you! What valuable pastors' assistants, and free of charge! Could even go outside to neighboring communities, after completing the work at home, and from house to house plead with every one "night and day with tears."

Or you could espouse the foreign mission work and go from house to house and from one town to another, possibly, pleading for the heathen world, getting younger people to go and raising funds to help them. There are thousands of elderly people in this country who could do just such a work as that free of charge, enough of them to fill the whole country with missionary intelligence, and inaugurate the beginning of the end.

e.—Or, perhaps you have a growing family of children, that require all your present means

and all your time to properly feed and educate. Your best chance for complete consecration and large results in the redemption of the world, is to dedicate those children to the Lord, and fit them in the completest possible way to be missionaries, lay, or clerical, for the home or for the foreign field.

f.—Or, perhaps you have the money making talent, so manifestly of God, and business relations already so successfully established that the largest results from your life could come from an entire devotion to business and money getting, and furnish *substitutes* for the Lord's work.

But these two last plans evidently run over a very dangerous course, for this is precisely the position taken by the large majority of christians now, and the most of them have completely failed. The devil somehow seems to find along these two special lines of consecration, easy opportunities to deceive. We start out with a full conviction that we have the family raising talent or the money making talent, and that herein lies our golden opportunity for largest blessings to the world; but the arch enemy quietly and gradually steals the march on us. Our children perhaps are not converted at all,

or if they are, fall most readily into the stronger current of selfishness and worldliness; and if we succeed in making money, (the majority do not), self calls increase, the *I* unconsciously grows larger, until in the final outcome, the world, and the flesh, and the devil have captured the larger share of the harvest, and the Lord Jesus and a perishing world have secured only the gleanings.

CONCLUSION.

And now I conclude this treatise with a few earnest words to my brethren in the ministry; for every reform must begin, or ought to begin, with us. In Hosea's time it was "like people, like priest;" that is, priests became like the people. But this was the evidence of degeneracy, of a truculent, scheming priesthood, who were anxious chiefly to secure the loaves and fishes. I am well persuaded that the majority of the pastors today are not of that kind. The pastor is God's appointed leader, captain, watchman, husbandman, shepherd, overseer; the pulpit can and should mould the pew, not the pew the pulpit, and our people today as a rule can be led into all truth if we will show them the way, for the

majority of them are real Christians, not hypocrites.

And while I thoroughly believe that we as ministers of the gospel are largely responsible for the present situation financially, and especially for the almost universal lack of deep interest in the foreign mission enterprise; and that we have it in our power to so wake up the churches that the means of salvation will be placed within reach of every soul on earth during the next seven years; yet I just as thoroughly believe that the majority of the ministers in our own country are true men, noble consecrated men of God, men who would not shrink from any sacrifice if fully persuaded it was of the Lord and would materially hasten the grand consummation. Hence I am confident you will not spurn a few common sense suggestions, offered in deepest humility, and by one who has sinned above many of his brethren in the lines indicated.

And to strike at once right at the center of the subject, I suggest, first, that every pastor in the United States might (shall I say ought) do one of two things :

a.—Either offer himself at once for the foreign field, the younger men perhaps, to go

abroad, and the older men to devote themselves to pleading for the work here at home, gathering the needed funds, and inducing consecrated laymen to go as artisans and business men.

b.—Or if he can find sufficient reasons for remaining in his present charge, secure and send a substitute, one or more.

I am persuaded that nearly every pastor in the United States could do either the one or the other, and that either course is far more practicable than may appear on the surface and would produce results surprising and glorious almost beyond expression.

Let us briefly look at some of the steps that might be taken, and the results that would follow.

And to begin with the most honorable, the chief of the fathers in Israel—suppose that one thousand of the leading pastors in each of the principal denominations in this country should immediately offer themselves to this work—I mean the real leaders, not the pastor's assistants or the missionaries employed by the first and second churches in the chief cities—but the pastors themselves now receiving from five to ten thousand dollars salary.

Results : a religious earthquake, a foreign mission revival such as the Christian world never dreamed of.

And to begin nearest home — the one thousand churches in each denomination served by these one thousand men, are the leading churches of the country, — they probably embrace the large portion of the very rich men, the millionaires of the country who are church members at all. They also embrace a goodly share of the leading men of the nation in all the various industrial pursuits, the learned professions and the places of honor and influence. And such men as these would take a sensible view of the situation. They would say, *would have to say*, "Our pastors are right; we have all been asleep on this greatest of all subjects, the salvation of the race. If it is their duty to devote themselves to this one great enterprise, then it is ours to do the same." Twenty-five of the wealthiest brethren in one of these churches would come to their pastor and say: "Pastor, you are needed right here where you are to lead us in this great enterprise; we will pay you your full salary as heretofore; and if you want to put \$1,000 of it, or \$2,000, or \$3,000, into the support of one, two,

or three substitutes who will go in your place, do so, and we will follow suit. As soon as men can be found you can count on each of us for the support of one man at least, some of us will support two men each, and deacons B. and H. say they will take five men each, one of whom shall spend his time among the churches here at home spreading the fire which you have kindled, and the balance shall go abroad."

Twenty of his young men and women full of enterprise and consecration would say, "Here we are, send us; we will go together as a colony to some point in the Congo country, Africa, perhaps, and be known as the African mission of the Center avenue — church of the city of——."

Fifteen of his best business men would say, "Pastor, if you will help us plan the work, we will arrange our business so as to be absent from home a portion of the Sabbaths and an occasional week day, attending mass meetings here and there at our own charges, inducing other young men and women to join our colony in Africa and securing additional pledges for their support."

And so it wouldn't be three years before

each of these one thousand leading churches in the different denominations, would have located flourishing colonies here and there all over the heathen world.

And what would that mean? why this. If the seven or eight thousand leading pastors backed up by the most influential laymen of the whole country should thus begin the work of the world's evangelization in dead earnest, how long would it be before each one of the remaining one hundred thousand evangelical churches and their seventy-five thousand pastors would say, "we can't be left out of so grand a work as this," and by the tens of thousands would begin to consecrate themselves upon the same altar, until every town and hamlet on the broad earth would be furnished with every necessary means of salvation.

But this picture of results may appear rose-colored. In some cases the pastors might have to step down and out of their pastorates and large salaries, and have to go abroad on the ordinary salary of the missionary; or if they remain at home and give themselves to the work of diffusing the missionary spirit among the churches, would have to accept for such

services a mere pittance compared with their previous "livings;" or if they remain in their present positions be obliged by their own consciences, and for the sake of the example, to live on short rations, and devote the larger share of their salaries to putting substitutes into the field.

Its undoubtedly true that their present large salaries seem to be all needed. Many a farmer preacher who receives next to nothing for his clerical services is yet laying up more per year than these high salaried brethren. In fact the majority of them save less now on five, six, or ten thousand dollars, than they used to save on eight hundred or one thousand.

And herein lies the mischief. That wealthy laymen could't possibly live on less than twenty-five thousand per year, so he thinks; and so wife and daughters think; yet they used to live on less than \$1,000 a year and fared fairly well; and the majority of their neighbors now have to live on less than \$700 per year, and some of them support large families at that. It is said that when John Wesley first began his ministry he received thirty pounds a year salary; by dint of the most rigid economy he

saved out of this scanty allowance two pounds for benevolent purposes. When afterwards his salary was increased to sixty, then ninety, and then one hundred and twenty pounds he still adhered to his simple fare, and devoted all the balance to the Lord's work. Bishop Taylor now receives \$6,000 a year as Bishop of the M. E. Church but manages to live on \$500 and puts the balance into his noble mission in Africa. The great pioneer missionary William Cary in the beginning of his work in India was obliged to plan his personal expenses upon the most economical basis possible. But when he afterwards was prospered and received at the rate of \$7,500 per year, he still lived in the same frugal way and gave all the balance to the cause he loved so well — giving during his lifetime an aggregate of nearly a quarter of a million dollars (\$233,125, see *Missionary Review*, July, 1892, page 501).

Now, my brethren, what those three great men have done, you and I can do. And instead of lowering us in the estimation of our people, or of the outside world, it would lift us up in every direction as it did these men.

a.—It would be setting just the example those wealthy brethren in our churches need.

Not the crumbs that fall from their overloaded tables, as now; but a complete revolution in their whole method of living is necessary before these brethren can occupy the leading place in the world's redemption which God graciously offers them. And the trouble is, not that they are indifferent, but they have become enslaved, fettered by false notions of what constitutes the higher circles of society, and what real dignity and true nobility mean. If these twenty-five thousand dollar families would immediately return to the simplicity of years ago, live again on \$1,000; and put the entire \$24,000 thus saved into the world's redemption, it would settle the whole business within the next five years.

And you, my brother, as the pastor of those brethren of such magnificent possibilities, must first break the shackles, and show them how easy a thing it is after all, to live as the majority of the people around you have to live; and more, how supremely blessed and happy are those who voluntarily choose to sacrifice the superfluities, the luxuries, and even many of the comforts of life, in order to hasten so divine a work as the world's redemption.

b.—But a second consideration is quite as

vital. Such an example and precedent is sorely needed just now to arrest that unfortunate drift of the churches away from the masses of the unsaved in our own communities. The fact itself has been sufficiently considered already. To arrest this sad drift, to secure again the confidence of the great mass of wage-workers, and make it possible to so reach them, as to win them to Christ, is really the most important question of the present hour. A question that will never be satisfactorily settled until we as ministers first, and then the leading members of our churches voluntarily place ourselves upon an entire equality with these wage-earners as to the central thought of their lives—"what shall we eat, and what shall we drink, and wherewithall shall we be clothed." That poor day-laborer, besides working from day light till dark himself, is obliged to let his wife take in washing, or become a seamstress, to keep the wolf from the door, and supply the barest necessities for a half-dozen hungry children. You cannot purchase an open door into such a man's heart or secure his confidence by condescending to stop on the street corner, and while your liveried servant holds those prancing steeds, look out

from your silver-mounted and velvet-cushioned carriage and talk nicely to him for five minutes, giving nice advice, then dropping a half-dollar into his hand to buy a Christmas present for the baby. If you would sell that expensive livery and ride on the street cars or go a-foot as that poor man has to do, and put the proceeds into relieving that mother from the wash tub for a year, or putting those two oldest children into a good boarding school—you would open into the heart of that entire family so wide and effectual a door as to make it easily possible to reach them.

I close with this statement repeated:

If one thousand of the leading pastors in each of the principal denominations in this country would either resign their positions and offer themselves heartily and earnestly to the foreign mission work, or immediately reduce their expenses and manner of living to the standard of the majority of the pastors of the country; or better still, to the majority of the wage-earners around them, and devote all the balance of their salaries to the one great work, their example would immediately become contagious. And thus, as this writer thoroughly believes, the Gordian knot would be cut, the

great barrier that is now separating the church from the masses of the people would be broken down, and the ample means speedily secured for giving the word of life to all the unevangelized nations.

And so, both at home and abroad the unreached masses would be reached, the gospel preached to "every creature," and the "earth filled with the glory of God."

The Lord hasten it in his time. *a*

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